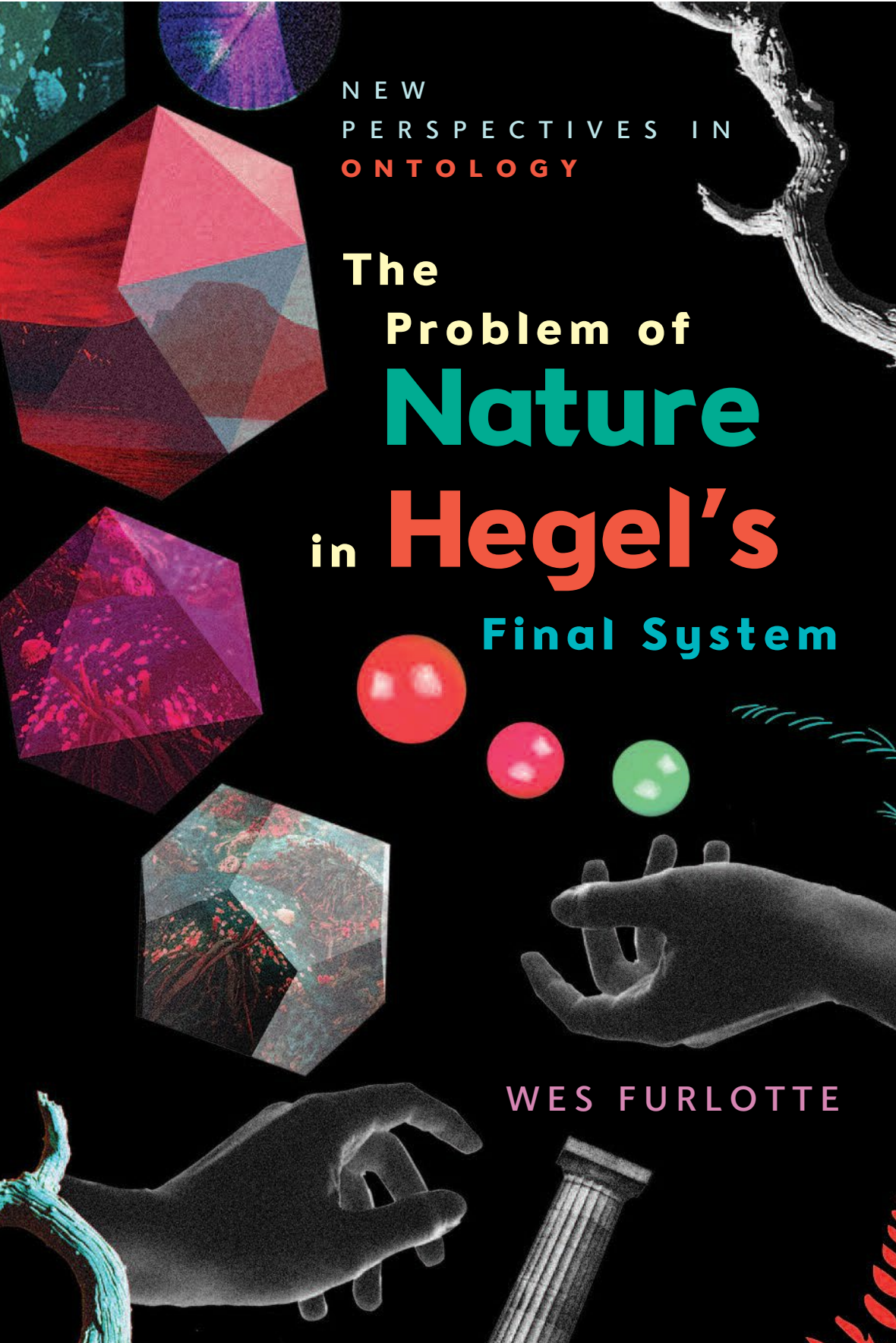


NEW
PERSPECTIVES IN
ONTOLOGY

The
Problem of
Nature
in **Hegel's**
Final System

WES FURLOTTE



The Problem of Nature in Hegel's Final System

New Perspectives in Ontology
Series Editors: Peter Gratton and Sean J. McGrath, Memorial
University of Newfoundland, Canada

Publishes the best new work on the nature of being

After the fundamental modesty of much post-Heideggerian Continental philosophy, the time is now for a renaissance in ontology after the rise of the new realisms and new materialisms. This new series aims to be an interdisciplinary forum for this work, challenging old divisions while borrowing from the ontological frameworks of post-humanism, ecological studies, critical animal studies, and other post-constructivist areas of endeavour. While often working within the Continental tradition, the books in this series will move beyond the stale hermeneutics and phenomenologies of the past, with authors boldly reopening the oldest questions of existence through a contemporary lens.

Editorial Advisory Board

Thomas J.J. Altizer, Maurizio Farraris, Paul Franks, Iain Hamilton Grant, Garth Green, Adrian Johnston, Catherine Malabou, Jeff Malpas, Marie-Eve Morin, Jeffrey Reid, Susan Ruddick, Michael Schulz, Hasana Sharp, Alison Stone, Peter Trawny, Uwe Voigt, Jason Wirth, Günter Zöllner

Books available

The Political Theology of Schelling, Saitya Brata Das
Continental Realism and Its Discontents, edited by Marie-Eve Morin
The Contingency of Necessity: Reason and God as Matters of Fact, Tyler Tritten
The Problem of Nature in Hegel's Final System, Wes Furlotte

Books forthcoming

The Late Schelling and the End of Christianity, Sean J. McGrath
The 1801 Schelling-Eschenmayer Controversy: Nature and Identity, Benjamin Berger and Daniel Whistler
Schelling's Naturalism: Space, Motion and the Volition of Thought, Ben Woodard
Schelling's Ontology of Powers, Charlotte Alderwick
Heidegger and the Groundwork of Evental Ontology, James Bahoh

www.edinburghuniversitypress.com/series/epnpio

The Problem of Nature in Hegel's Final System

WES FURLOTTE

EDINBURGH
University Press

Edinburgh University Press is one of the leading university presses in the UK. We publish academic books and journals in our selected subject areas across the humanities and social sciences, combining cutting-edge scholarship with high editorial and production values to produce academic works of lasting importance. For more information visit our website: edinburghuniversitypress.com

© Wes Furlotte, 2018

Edinburgh University Press Ltd
The Tun – Holyrood Road,
12(2f) Jackson's Entry,
Edinburgh EH8 8PJ

Typeset in 11/13 Adobe Garamond by
Servis Filmsetting Ltd, Stockport, Cheshire
and printed and bound in Great Britain.

A CIP record for this book is available from the British Library

ISBN 978 1 4744 3553 6 (hardback)
ISBN 978 1 4744 3555 0 (webready PDF)
ISBN 978 1 4744 3556 7 (epub)

The right of Wes Furlotte to be identified as the author of this work has been asserted in accordance with the Copyright, Designs and Patents Act 1988, and the Copyright and Related Rights Regulations 2003 (SI No. 2498).

Contents

Acknowledgements	ix
Introduction: The Problem of a Philosophical Rendering of Nature and Hegel's Philosophy of the Real	1
Part I 'Gleaming leprosy in the sky'	
1 The 'Non-Whole' of Hegelian Nature: Extrinsicity and the Problems of Sickness and Death	15
2 The Instability of Space-Time and the Contingency of Necessity	32
3 The Problem of Nature's Spurious Infinite within the Register of Animal Life	55
4 Assimilation and the Problems of Sex, Violence, and Sickness unto Death	64
Part II Spirit's Birth from within the Bio-Material World	
5 The Other Hegel: The Anthropology and Spirit's Birth from within the Bio-Material World	89
6 Embodiment: Spirit, Material–Maternal Dependence, and the Problem of the <i>in utero</i>	108
7 The Nightmare of Reason and Regression into the Night of the World	119
8 Treatment as (re-)Habituation: From Psychopathology to (re-)Actualised Subjectivity	140

Part III The Problem of Surplus Repressive Punishment

9 An Introduction to the Problem of Surplus Repressive Punishment	159
10 Abstract Right: Natural Immediacy within the Matrices of Personhood	168
11 Crime, the Negation of Right, and the Problem of European Colonial Consciousness	189
12 Surplus Repressive Punishment and Spirit's Regressive (de-)Actualisation	212
Conclusion: Freedom within Two Natures, or, the Nature–Spirit Dialectic in the Final System	241
Bibliography	256
Index	267

To the memory of Jake Hoopey

For, as our ancestors believed, it is too late to spare when you reach the dregs of the cask. Of that which remains at the bottom, the amount is slight, and the quality is vile.

Seneca

Acknowledgements

This book is completely indebted to Jeffrey Reid and his graduate seminar, 'Hegel's Philosophy of Subjective Spirit'. It was that first encounter with Hegel's speculative anthropology which formed the basis of the present work. The final version would not have arrived without his constant guidance, encouragement, insight, and helpful criticism. It is also indebted to the important feedback provided by John Burbidge, Douglas Moggach, Daniel Tanguay, and Isabelle Thomas-Fogiel. They offered pressing and timely questions that helped to clarify the significance of the project as it neared completion.

I would also like to thank colleagues, friends, and family who informed and supported the odyssey of researching and writing that were essential to this book. Without them the final version would be mere wishing. Jeff Renaud, Devin Shaw, and Joseph Carew were crucial to my exploration of the internal developments of Hegel's system, German idealism and Romanticism, broader concerns philosophical and otherwise. Last but certainly not least, I must thank my immediate family and close friends, Mum and Dad, Anna and Anthony, Nathaniel and Emily, and especially Marie, who were there for the strange defeats and victories that one encounters while undertaking such a project.

Introduction: The Problem of a Philosophical Rendering of Nature and Hegel's Philosophy of the Real

We learn the extent of [spirit's] energies from the multiplicity of its forms and productions. In this longing for activity, it is only engaged with itself. It is, to be sure, entangled with the outer and inner conditions of nature; these do not merely stand in the way as resistance and hindrance, but also can occasion a total miscarriage of its efforts. It attempts to overcome these conditions, although it often succumbs to them and must do so.

Hegel, *Lectures on the Philosophy of World History*, 1822–23¹

The Problem of Nature in Hegel's Final System constitutes a sustained attempt to critically reconstruct, rethink, and (re-)evaluate key developments within Hegel's philosophy of human freedom in terms of his often disregarded conception of nature. Against established readings of Hegel's final encyclopaedic system, it attempts a disorienting inversion of emphasis by taking seriously his often maligned writings on nature: it carefully reconstructs the core features of his philosophy of nature before critically examining what they must mean for his more recognised concern for the historical unfolding of human freedom. This inversion allows us to develop a distinct sense of the fundamental materialism permeating Hegel's concept of freedom, how the former serves as the inescapable anteriority and precondition of subjectivity and the sophisticated account of sociopolitical history in which it is embedded. Simultaneously, it shows us the myriad of ways in which material nature *and* culture's reactions to it problematise human freedom – even outline the possibility of its own annihilation. By unlocking this opaque undercurrent of the final system by way of a sort of genealogical excavation, we are given an entirely distinct portrait of Hegel's thought. Facile proclamations of the ensured 'triumph of spirit' become problematic, if not untenable. It forces us to reconsider what Hegel's thought might offer our living philosophical present, especially when the

former is considered in terms of the volatile, dynamic, and problematic nature–culture relationship it establishes – the complex terrain explored conceptually in his ‘philosophy of the real’ [*Realphilosophie*].² Hegel, therefore, presents our contemporary world with a strikingly relevant position, one that forces us to rethink not only our received understanding of his philosophy, but our situation within the world. His system can be used to think the timely philosophical problems revolving around the nature–culture distinction to great effects that are still to be exhaustively explored. This potential constitutes the intrinsic merit of the book.

Whether one is familiar with Hegel or not, there are good reasons to take seriously his philosophical system and its speculative rendering of the natural register in particular. Not only does it offer us a sophisticated conceptual framework that proposes a method for organising and inter-relating the discourses of disparate natural sciences (mechanics, physics, chemistry, organics) that make intelligible various natural objects, it also aims to demonstrate the ways in which these materials function as the precondition of human subjectivity and consequently human history, the ways in which they continue to factor in real social life. But more than this, Hegel’s speculative framework also allows us to think with conceptual precision the ways in which the material presuppositions of human activity become realigned, reconfigured, and imbued with an intelligible significance entirely unique to the institutions of human activity – linguistically, economically, sociopolitically, artistically, religiously, and philosophically. In this sense, the utterly distinct potential and value of Hegel’s speculative system, including its long-disparaged philosophy of nature, is that it offers non-dogmatic, non-mystical, discursive insight into the natural and social worlds in which we find ourselves *in medias res*: it attempts to do justice to the autonomy and complex realities of both in a way that is antithetical to the reductive gesture that permeates much contemporary theory. Hegel’s position insists on a robust depth and autonomy to the objects of the natural world while simultaneously maintaining the independent uniqueness of the sociocultural worlds of history and human activity. The ability to maintain the autonomy, heterodoxy, and thorough interconnection of these disparate poles of inquiry constitutes the extreme merit of Hegel’s position, why he remains of interest to the contemporary reader today, whether of the Hegelian variety or otherwise. One of the problems confronting thought and praxis at the outbreak of the twenty-first century consists in a serious (re-)consideration of the nature–culture distinction, and in this regard Hegel has unexpected insight and critical purchase. At the very least, that is the critical wager at the centre of this book.

Historically considered, we know with relative certainty that Hegel’s interest in the problem of nature, and its philosophical rendering, dates at

least as far back as his childhood in Stuttgart, where, from a very young age, physics and mathematics were among his favourite subjects. While in Tübingen, he attended lectures on physics and ultimately wrote his ‘habilitation’ on the orbits of the planets. Concomitantly, we should not underestimate the influence the young Schelling’s investigations into nature had on Hegel. From at least as early as 1800, as evidenced from the 1800 *Fragment of a System*, but most likely from even earlier, we see not only Hegel’s inclination towards Schelling’s restructuring of critical philosophy as an ‘objective’ idealism, but also emergent attempts to understand the unified organicity of ‘life’ in terms of what Richard Kroner refers to as a ‘biological metaphysics’.³ Not only is Hegel’s intensifying interest in Schelling’s philosophy of nature evident in the qualified endorsement he gives it in his first philosophical monograph from 1801, the *Difference* essay, but by 1802/3 Hegel was working with Schelling on the *Critical Journal of Philosophy* where we have good reason to think he would have gained significant exposure to Schelling’s philosophy of nature from the period. We might go so far as to suggest that Hegel endorsed it at that point in his philosophical development. As Pinkard’s research shows, moreover, upon his arrival in Jena, Hegel established a strong friendship with the scientist Thomas Johann Seeback, who also had an acute interest in *Naturphilosophie* and Goethe’s theory of colour.⁴ In 1804 he took membership in the Mineralogical Society and later that same year joined the Westphalian Society for Scientific Research.⁵ In this sense, the concern of nature, the *problem* of nature, was present from very early on in Hegel’s intellectual development and it continued to evolve over time. Therefore, it was only a certain passage of time that separated him from developing his own philosophical rendering of that problem.

We also know with certainty, from his early philosophy of the real – *Third Jena System Draft: Philosophy of Nature and Philosophy of Spirit* (*Jenaer Realphilosophie* manuscripts spanning 1805–6) – that Hegel’s first attempts at a complete philosophical system had a distinct section dedicated to the problem of nature. We know that the writings on nature from the *Third Jena System Draft* are much more polished than those in the same draft dedicated to spirit.⁶ Scholars suggest that the period 1803–6 was a time of creative fury for Hegel, functioning as a decisive moment where key conceptual distinctions were established that would remain as structural forces throughout the remainder of his philosophic productivity – the important nature–culture distinction constituting one of them.⁷ While his writings on spirit from this period have been translated into English and given significant attention in the literature, the writings on nature have not (to date) been afforded the same focus. In this sense, the current investigation can be read as an attempt to reconstruct the trajectory of the mature

philosophy of the real as it unfolds within the final encyclopaedic system, thereby attempting to unlock the full merits of this under-explored yet highly illuminating dimension of Hegel's thought. One of the key advantages of our project is that, unlike the *Realphilosophie* writings of 1805–6, the final system constitutes a finished text, intended as a statement of Hegel's mature position, hence its reliability in establishing his thoughts concerning a philosophy of the real – namely, the fundamental features of a philosophy of nature and how they relate to the domain of spirit.

We know that Hegel lectured once on the philosophy of nature between 1804 and 1806 while still in Jena. As Petry's scholarship shows us, Hegel lectured on the philosophy of nature a total of eight times.⁸ While this is significantly less than the number of lectures he dedicated to other subjects, such as, for example, anthropology, it nonetheless reveals that Hegel continued to be interested in the question of nature throughout the entirety of his mature philosophical activity. He lectured on nature in Heidelberg in the summer of 1818, and 'six times at Berlin in 1819–1820, 1821–1822, 1823–1824, 1825–1826, 1828 and 1830'.⁹ What these historical details would seem to suggest is that, while Hegel's early thought orbits around the themes of Christianity and religion, as instantiated in, for example, *The Spirit of Christianity and Its Fate* (1799), themes that he would remain dedicated to throughout his life and philosophical career, it also exhibits an increasing interest in the problem of nature, and that this interest as a problem emerges forcefully some time around 1800. In this sense, we might suggest that the concern for a philosophical rendering of the protean enigma of nature was fermenting in Hegel's work from at least as early as the late 1790s. Therefore, the problem of nature, in some significant sense, continued to perplex, provoke, and engage Hegel over the course of more than three decades until his untimely death in 1831. That this is the case is reinforced when we consider Hegel's continuing preoccupation with the details of his system's rendering of nature as evidenced in the more than 3,600 'significant alterations [that] first appeared' in the 1830 editions of his nature philosophy.¹⁰

While Hegel's philosophical activity has been widely recognised for its controversial, if not significant, contributions to such disparate domains as aesthetics, history, logic, politics, and religion, his philosophical approach to the conundrum of nature has not been afforded the same recognition. For many Hegelians, his philosophy of nature was '[i]gnored for the most part in his own time . . .' and it 'fell into complete disrepute immediately after his death and has been rarely looked at since by anybody other than dedicated Hegel scholars'.¹¹ Despite Hegel's thought in this context having been committed to the oblivion reserved for the excesses of metaphysical speculation, it nevertheless remains clear that Hegel himself saw

his philosophy of nature as a fundamental dimension of his final system. Insofar as the free self-reflexive activity of spirit must take itself up *within*, and *against*, the natural register, his system presents a clear demand that such an upsurge of free auto-actualisation must be given a conceptual rendering within the coordinates of that speculative system in order to show the two registers as, in some sense, conceptually penetrable and, ultimately, interconnected if not explicitly complementary. Hegel's mature thought, therefore, remains fundamentally committed to the post-Kantian developments in critical philosophy as strikingly pursued in the frenetic work of the young Schelling; that is, nature must show itself as open to the possibility of freedom's emergence, and such an emergence must be given a coherent and systematic conceptual rendering. In line with this concern, we can read Hegel as alarmed by the dependence that Kant's first *Critique* seemed to establish for objects of the natural world on subjectivity's *a priori* categorical schematic.¹² Kant's 'Copernican Revolution' not only seemed to undermine nature's independence but also established the enigmatic 'thing-in-itself' such that the ultimate 'reality' of nature became an epistemic vortex, a point of no return for thought, a source of metaphysical silence.¹³ In this sense, Hegel, in conjunction with Schelling, can be read as responding to fundamental philosophical problems that emerged in the wake of Kant's critical philosophy, including the status of nature, natural objects, and thought's relation to both. Concomitantly, Hegel saw it as crucial, as Kant had already ambivalently and problematically shown in the third *Critique*, that some balance must be struck between Newtonian-mechanistic explanations of natural phenomena, on the one hand, and teleological explanations of various related phenomena, on the other hand. Simultaneously, Hegel also sought to avoid all 'mystical conceptions of nature that relied on religious or pseudo-religious conceptions to develop a conception of nature that put it outside the realm of rational inquiry; to him, that represented both a restoration of premodern dogmatism and a possibly dangerous threat to the modern social order . . .'¹⁴ Therefore, given the significance Hegel assigns the philosophy of nature within the matrices of his final system, and in direct conflict with its scornful reception, we return to this obscure and much-maligned dimension of his thought with the objective of discerning the fundamental features of what we might call a distinctly *Hegelian* philosophy of nature – a dimension he viewed as crucial to his philosophy of the real and the overall architecture of his final system. In this sense, we ask: what would it mean to take this dimension of Hegel's thought seriously? What must it mean for the remainder of the final system? How, if at all, might it alter our received understanding of his system as a whole? What, if anything, might it offer our contemporary philosophy?

We believe that, all too often, Hegel's conception of nature is read as a derivative of Schellingian or Romantic innovations. Such a move, however, brings with it two problematic consequences that lead us to read it along alternative lines. First, it does not take into account the way in which Hegel's mature thought, including his mature writings on nature, functions as a criticism of the emphasis that Schelling's Identity philosophy from the early 1800s placed on *quantitative* difference in its explanation of various phenomenal configurations of the pure indifferent identity of 'the absolute' – priority of objectivity over subjectivity, or vice versa – which is, for Hegel, unable to adequately account for real *qualitative* differences between domains of inquiry, especially as both quantity and quality relate to 'the absolute' itself.¹⁵ This key point of contrast between the two thinkers must influence their conceptualisations of nature, and hence its importance for distinguishing their respective approaches to this problem. Second, reading Hegel as a derivative of Schellingian innovations also tends to downplay what we see as the Fichtean dimension of Hegel's mature thought, which, at least in part, finds its expression in the check [*Anstoß*] of the material register of nature which constantly impinges on the radical self-positing activity of spirit, as evidenced in the most basic configurations of embodied subjective spirit (or, conversely, the most complex structures of ideality found in nature).¹⁶ This, of course, is not to claim that there are not significant ways in which Hegel breaks with Fichte also – a concern with a philosophy of nature being the most obvious. Regardless, our point remains the same: while reading Hegel as a derivative of Schellingian/Romantic insights is not fundamentally mistaken, nonetheless failing to acknowledge the important ways in which Hegel breaks with Schelling, while remaining ambivalently indebted to Fichte, serves to obscure his unique contributions in the context of nature philosophy and, by extension, the speculative analysis of finite spirit that is necessarily connected to it if we are to think Hegel's final *system*. Our aim is to systematically pursue what is distinctly Hegelian in this context with the above concerns never far from mind. Our interests, however, are not strictly of an esoteric, historical bent. Insisting on these nuanced differences and similarities, we will want to discern, ultimately, what the characteristics of a distinctly Hegelian conception of nature must mean, not only in terms of spirit's fitful emergence from the natural register, but also from within the coordinates of spirit's living auto-composition in terms of a second nature as it unfolds in the political sphere. It is our hope that such an investigation will illuminate the dynamic tensions between spirit and nature immanent within the very core of Hegel's speculative system more generally, and we also hope to show what insights such a reconsideration might still offer our living present in terms of conceptual approaches to

the enigmas surrounding the protean status and problems demarcated by 'nature' and its relation to the complexity we demarcate by 'culture'.

Part I of this investigation sets itself the task of generating a distinct interpretation of Hegel's writings on nature in the encyclopaedic system. It ventures the following thesis: Hegelian nature is characterised by what we will call a 'radical externality'. Paying careful attention to the entirety of his *Naturphilosophie*, this book argues that Hegel's emphasis on externality places severe restrictions on the material realisation of conceptuality from within the coordinates constituting the domain of nature, in contradistinction to the precise autogenetic determinations characteristic of conceptual thought proper as most forcefully instantiated in the symbolic medium of language, the self-reflexive investigations of the *Logic*, the institutions realised in the sociohistorical praxes that are spirit. We argue that it is the proneness to external determination, 'intermediary states' within the materiality of natural objects, that frustrates thought's logical drive, demand, for conceptual precision and ultimately leads Hegel to characterise nature as impotent, even monstrous. We believe that there are two significant consequences that follow from such a thesis. First, insofar as the natural register defies the precision and necessity immanent within the dialectical developments of conceptual thought, it is capable of generating radical novelty – the unexpected. Insofar as nature is not strictly bound, in a special sense, by the forms of determinacy that thought itself is able to achieve within the domain of logic and spiritual production, it retains the ability to bypass precise conceptual boundaries with 'intermediary states' which undermine thought's incessant demands for clarity and systematicity. Therefore, it leaves itself open to being understood in terms of generative potentiality. This is important for our project insofar as it offers us a sense of the way in which the natural register is both accessible conceptually and yet, simultaneously, a source of that which has the perpetual possibility of undermining clear conceptual distinctions and anticipations – frustrating the demands that thought brings to its investigation of nature and natural phenomena. This 'factual reticence' is one that thought cannot go beyond and so must accept as is.

Second, insofar as the natural register does not materially instantiate the more complex and robust logical determinations characteristic of the concept as it unfolds in the realm of culture, it is characterised by what we will refer to as a tendency to 'spurious infinite' regresses, constantly relapsing into radical regressions of 'exteriority'. Concentrating on Hegel's writings on organics, specifically animal organics, reveals that the internal, self-referential structure of the animal organism is persistently given over to external determinations that are not only dangerous to its life as such but, also, to its status as one of the primary upsurges of freedom *within* the

matrices of material nature. In this sense, nature's exteriority perpetually functions as a crucial precondition for the modes of freedom displayed by the animal organism *and* as a feature that serves to threaten the very possibility of that freedom. In this sense, we argue that nature is a necessary yet problematic material condition in the genesis of freedom's actualisation. Yet if this is the case, then there must be some sense in which nature shows itself as both a precondition and perpetual problem for the more complex structures of freedom that Hegel explores in his writings on spirit. Consequently, the remainder of the book commits itself to critically evaluating how this problematic dynamic unfolds from *within* Hegel's writings on culture, critically reading Hegel in terms of the commitments he makes concerning the constitutive features of nature and the obligations placed on that very same system when it comes to the question of the realisation of human freedom.

Part II, therefore, takes up the results of our distinct interpretation of Hegelian nature in order first to critically examine what such an account of nature must mean when considered in terms of spirit's reconstructive activity of itself in terms of a second nature. Examining Hegel's fascinating, yet bizarre, anthropological writings, the section ventures the claim that spirit, from within its initial determining conditions of the bio-material world, shows itself as dependent on those conditions, as what Hegel refers to as a 'being rendered by nature'. We first attempt to defend this claim by way of a careful reconstruction of Hegel's speculative analysis of the *in utero* relation. We believe that such a move not only breaks with a significant portion of the secondary literature in this context, which completely overlooks this opaque yet important developmental feature of the Anthropology, but that it also can be deployed as a reflexive heuristic device: as a precise expression of the origins of *spirit*, its transformation of its 'Spinozistic substantial basis' into a subjective structure, the neonate reveals itself, and therefore spirit, as dependent, materially and maternally determined by forces of externality. Permitted such a reading, we believe that it allows us to argue that the spirit, in its origins, is bound firmly within the parameters of the problem of bio-material nature. Resembling the problematic externality that besets the animal organism on all sides, spirit, in its origins, is nothing other than an intense dynamic devoted to a reconfiguration of the externality characterising Hegelian nature from within those very coordinates. In this sense, spirit's origins are nothing other than this reconstruction of its material basis.

Subsequently, Part II proposes to map Hegel's conceptual rendering of the problem of psychopathology. In contradiction to spirit's developmental trajectory as outlined by way of the *in utero* relation, we propose to read Hegel's strange analysis of mental illness, 'derangement', as a pre-

cise instantiation of what we will refer to as spirit's 'regressive potential'. The central thesis that we venture in this context suggests that what Hegel's speculative analysis of 'derangement' shows us, in no uncertain terms, are the ways in which subjectivity might be overly determined by its opaque material-instinctual dimension as it unfolds within the opacity of the unconscious depths of concrete, developed subjectivity. In other words, subjectivity retains the perpetual possibility of regression insofar as it is capable of structural inversions, such that it is materially (maternally) determined strictly by way of those forces that constitute its externality. We believe that various forms of trauma reveal that Hegelian subjectivity retains the ability to collapse into structural positions that are inadequate to its essence as concrete subjectivity. What this means, then, is that the problem of nature, that is, determination in terms of externality and opaque instinctual drives, is never fully bypassed for spirit. Nature retains the ability to destabilise, even undermine, spirit's autarkic agency. In this sense, we are able to view Hegel's speculative system as a protracted confrontation not only with the subject of freedom but also with the very problem of nature that undergirds the former term, hence the genealogical quality of our investigation. Reinforcing this thesis, we maintain that it is only by way of the habitual transformation of the natural body, through the establishment of what Hegel revealingly calls a 'second nature', that the unruliness of spirit's natural dimension has the possibility of being integrated within the synthetic unity of its subjective structure. However, we argue that there is nothing in the analysis that guarantees that the subject's natural dimension will not, at any given moment, (re-)assert itself in a way that destabilises subjectivity's free actualisation. Nature and natural externality, consequently, remain a perpetual problem for the project of spirit insofar as we understand that project, as Hegel most certainly does, as radical autopoiesis.

Attempting to intensify our thesis concerning the problem of nature as it unfolds within the parameters of spirit's reconstructive activity, Part III concentrates on Hegel's writings on objective spirit, that is, that dimension of the system where the problem of nature is often thought to have been overcome, sublated. Fundamentally questioning the presupposition of nature's complete sublation, we focus on Hegel's writings on 'abstract right', the most rudimentary determination of objective spirit, with the claim that the problem of nature continues to problematise these conceptual coordinates. We propose to critically read Hegel on two interconnected planes. First, we reconstruct the opening developments of Hegel's political philosophy by paying particular attention to the category of juridical personhood (the grounding concept of abstract right) in order to develop a sense of the immediate (natural) dimension (i.e. impulses,

drives, and desires) that Hegel views as crucial to the actualisation of right, hence substantiating our claim as to the continued relevance of the question of nature for objective spirit. While Hegel argues that this natural dimension is crucial to the actualisation of right, we also argue that his analysis reveals that, insofar as the subject operates strictly in terms of immediacy, it leads directly to violations of the principle of right and, by extension, the actualisation of freedom at the social level. These violations become most explicit in Hegel's speculative analysis of crime. Yet in critically reading Hegel on this point, we seek to highlight the real problems that result from the tenuous connection the analysis makes between nature and crime.

Second, we focus on the ways in which the analysis attempts to forge an internal relationship between the categories of crime and punishment. In doing so, we argue that insofar as such an internal relationship does *not* hold, the institution of punishment loses sufficient justificatory force, with the result that the process of punishment becomes an external connection such that it operates largely in terms of external force. Reinforcing this concern, and in contradistinction to all readings that emphasise 'the deviance of crime' as the real threat to 'the regime of right', we argue that the most pressing problem at hand in the analysis of these categories is not the natural dimension of the juridical subject, whatever its taxonomic features are determined to be, but instead spirit's institutional apparatuses' response to it. Our central thesis maintains that the institution of punishment might be misdeployed as an oppressive mechanism of external force. Reinforcing this move, we argue that if punishment is a form of (re-)habitation, one of its inherent risks is that it might operate largely in terms of a brute external force that actively destabilises spirit's essence as free self-articulation. More specifically, we will argue that Hegel's analysis allows for the possibility of what we will call 'surplus repressive punishment', which establishes a host of problems for spirit's objective expression insofar as such expression is to be understood as the actualisation of freedom as right. A surplus repressive punishment, a brute form of natural external pressure, would constitute spirit's mutilation at both the individual (subjective) and intersubjective (objective, communal) levels. This composite problem we denote by freedom's 'regressive de-actualisation'. In this sense, surplus repressive punishment, as an expression of spirit's brute nature, serves to undermine its objective actualisation in its entirety. This problem emerges symptomatically in the potential alienation of a segment of the populace from the workings of ethical life, thereby destabilising the body politic as a whole.

The problem of nature, spirit's nature, therefore, remains very much an active dimension of the sociopolitical sphere in Hegel's final system. If

this is the case, we believe it offers us a precise indication of the extent to which Hegel's philosophy of spirit, that is, his philosophy of freedom, is, simultaneously, one very much intertwined with the perpetual problem instantiated by the enigmatic matrices of nature, including what spirit taxonomically identifies as natural, and so its shifting significations in the final system. The sensitivity to this problem – that there is a problem here, and that Hegel's system can be pursued to address this problem with conceptual precision – is one of the not always recognised merits of his thought as it unfolds in his philosophy of the real. It provides a methodology and conceptual tools for the radical critique of such problems. Simultaneously, Hegel's thought becomes surprisingly relevant for our contemporary world only insofar as nature, understood in its broadest possible sense, and our reactions to what we classify as natural, remain a dynamic and pressing problem for our living present.

Concluding, the book attempts to develop various responses that might be available to potential criticisms of our reading of Hegel's writings on nature and their relation to the system's rendering of the concept of spirit. Its last remarks concentrate on some of the more general consequences that follow from the nature–spirit dialectic as developed in the final system. We now leave those concerns, however, to their appropriate place.

Notes

1. Hegel, *Lectures on the Philosophy of World History Volume 1: Manuscripts of the Introduction and The Lectures of 1822–23*, ed. and trans. Robert F. Brown and Peter C. Hodgson, with William G. Geuss (Oxford: Clarendon Press, 2011), p. 143.
2. Hegel, *Hegel and the Human Spirit: A Translation of the Jena Lectures of the Philosophy of Spirit (1805–6) with Commentary*, trans. Leo Rauch (Detroit: Wayne State University Press, 1983). For the twofold dimension of the *Realphilosophie* (i.e. nature and culture), see, for instance, p. 11.
3. Richard Kroner, 'Introduction', in Hegel, *Early Theological Writings*, trans. T. M. Knox (Philadelphia: University of Pennsylvania Press, 1996), p. 13.
4. See Terry Pinkard, *Hegel: A Biography* (Cambridge: Cambridge University Press, 2000), p. 116.
5. See Georg Lukacs, *The Young Hegel: Studies in the Relations between Dialectics and Economics*, trans. Rodney Livingstone (Cambridge, MA: MIT Press, 1976), p. 210.
6. Pinkard, *Hegel: A Biography*, pp. 189–90.
7. See *Hegel and the Human Spirit*, pp. 11–12 (Rauch's prefatory essay).
8. M. J. Petry, 'Introduction', in *Hegel's Philosophy of Nature*, ed. and trans. M. J. Petry (London: Humanities Press, 1970), 1, p. 186.
9. Petry, 'Introduction', *Hegel's Philosophy of Nature*, 1, p. 186.
10. Petry, 'Introduction', *Hegel's Philosophy of Nature*, 1, p. 122.
11. Pinkard, *Hegel: A Biography*, p. 562.
12. While an introduction restricts our ability to establish this problem in detail, we can generate a sense of Hegel's concern by considering the following from Kant's first *Critique*. Kant writes:

Actual experience, which consists in the apprehension, the association (the reproduction), and finally the recognition of the appearances contains in the last and highest . . . concepts that make possible the formal unity of experience and with it all objective validity (truth) of empirical cognition . . . *we ourselves bring into the appearances that order and regularity in them that we call nature, and moreover we would not be able to find it there if we, or the nature of our mind, had not originally put it there.* For this unity of nature should be a necessary, i.e., *a priori* certain unity of the connection of appearances. But how should we be able to establish a synthetic unity *a priori* if subjective grounds of such a unity were not contained *a priori* among the original sources of cognition in our mind, and if these subjective conditions were not at the same objectively valid, being the grounds of the possibility of cognizing any object in experience at all? . . . The understanding is thus not merely a faculty for making rules through the comparison of the appearances; it is itself the legislation for nature, i.e., *without understanding there would not be any nature at all* . . . (Immanuel Kant, *The Critique of Pure Reason*, trans. and ed. Paul Guyer and Allan W. Wood (New York: Cambridge University Press, 1998), p. 241 (A 125–126), emphasis ours)

13. The potentially problematic upshot for Kant here is that if *a priori* knowledge of any possible object of experience is restricted to 'what we ourselves have put into them', it entails that we cannot have *a priori* knowledge of things that are entirely independent of the human mind. Therefore, 'we can never get beyond the boundaries of possible experience, which is nevertheless precisely the most essential occupation of this science [metaphysics] . . . such cognition reaches appearances only, leaving the thing in itself as something actual for itself but unrecognized by us' (Kant, *Critique of Pure Reason*, pp. 111–12 (Bxix–Bxx)).
14. Pinkard, *Hegel: A Biography*, p. 563.
15. See Michael G. Vater, 'F.W.J. Schelling: Presentation of My System of Philosophy (1801)', *The Philosophical Forum* 32.4 (2001), pp. 339–71 (esp. p. 341).
16. For a sense of the often underexplored *realist* impulse within Fichte's thought, see, for instance, Günter Zöller, 'German Realism: The Self-limitation of Idealist Thinking in Fichte, Schelling, and Schopenhauer', in Karl Ameriks (ed.), *The Cambridge Companion to German Idealism* (New York: Cambridge University Press, 2000), pp. 200–18.

Part I

‘Gleaming leprosy in
the sky’

Chapter I

The ‘Non-Whole’ of Hegelian Nature: Extrinsicity and the Problems of Sickness and Death

Hurled like water
From ledge to ledge
Downward for years to the vague abyss.

Hölderlin

Systematically reinterpreting the internal dynamics of Hegel's *Naturphilosophie*, in an attempt to explore what such an interpretation must signify within the coordinates of the rest of the final system, is, as we have already noted, at significant odds with the resounding scorn it has received for the better part of two centuries. Bolzano, Hegel's contemporary, rejected it, as did the sober-minded scientist Helmholtz.¹ Despite Hegel's insistence that it was Schelling who constituted, and perpetuated, the problematic reception of *Naturphilosophie*, he himself was dismissed along similar lines. The last two hundred years is littered with no shortage of bewilderment, though a very specific strand has been reserved for those who have confronted Hegel's writings on nature.

We can historically trace the philosophical rejection of Hegel's *Naturphilosophie* at least as far back as Schelling's scathing criticisms, in and around 1833–34, regarding what he saw as the unbridgeable void separating the register of Hegel's *Logic* from the domain of nature.² Feuerbach developed his own unique variation of dissent in terms of 'the absolute' being nothing other than consciousness's self-alienation.³ Marx and Engels developed their set of criticisms of Hegel's writings on nature by elaborating, as some commentators have argued, on the criticisms first generated by Schelling. In attempting to counter what they saw as the Hegelian system's barring of dialectical-historical developments within the natural register, Marx and Engels attempted to interpret scientific findings and

phenomena in term of a distinct dialectical materialism, arguing that there could be no real sense of history that was not already an outgrowth of natural history. Therefore, part of their objective of developing a complete world outlook, not only in terms of philosophy and political economy, meant that 'they inevitably had to arrive at the necessity . . . [of] generalizing in philosophical terms the main achievements of natural science, to disclose the dialectical character of the development of nature and thereby show the universality of the basic laws of materialist dialectics'.⁴ Amplifying his dissatisfaction with what he views as the upshot of Hegel's idealism, Engels, in *Dialectics of Nature* (1883), writes:

It is . . . from the history of nature and human society that the laws of dialectics are abstracted . . . indeed they can be reduced in the main to three:

The law of the transformation of quantity into quality and vice versa;
The law of the interpenetration of opposite;
The law of the negation of the negation.

All three are developed by Hegel in his idealist fashion as mere laws of *thought* . . . The mistake lies in the fact that these laws are foisted on nature and history as laws of thought and not deduced from them. This is the source of the whole forced and often outrageous treatment . . . We are not concerned here with writing a handbook of dialectics, but only with showing that the dialectical laws are real laws of development of nature, and therefore are valid also for theoretical natural science.⁵

Insofar as Hegel's system insisted on the diremption between the categories of thought, on the one hand, and their absence in the natural register, on the other, it was caught in irremediable dilemmas. Indeed, the essential problem, in terms of Marxian criticism, consists in Hegel's forcing the laws of thought into nature instead of deriving them from the natural register. In this sense, Hegel's system, as Marx and Engels argue, requires radical inversion.⁶

For entirely different reasons, Popper dismissed Hegel's writings on nature, as did Russell.⁷ It is no exaggeration to maintain that this line of rejection has continued straight through to the present. Current strands of speculative thought, which assign priority to mathematics in terms of access to the Real, continue to view Hegelian thought as suspicious (Meillassoux).⁸ Even the recent resurgence of interest in German idealism and Romanticism in terms of *Naturphilosophie* has led one of its more recognised figures, Iain Hamilton Grant,⁹ to reject the idea that Hegel's thought might contribute to such a project.

This history of dissent, however, constitutes only one dimension of the complexity surrounding Hegel's philosophy of nature and its reception. This is because, even for those who remain dedicated to Hegel's thought

more generally, the significance of the writings on nature is anything but established. Considering the competing interpretations of William Maker, Jeffrey Reid, and Alison Stone, to name only a few of the most recent English commentators, reveals that no consensus has been established concerning Hegel's conception of nature.¹⁰ Consequently, the overall significance and importance of Hegel's *Philosophy of Nature*, both in isolation and in relation to the rest of the system, and in its various subsections, remains very much a series of open questions. These openings constitute a series of possibilities that we would like to consider in detail.

Acknowledging the polarised reception of Hegel's *Philosophy of Nature*, the current project argues for its continued relevance for his system. It does so by paying careful attention to the transition in the final system from the domain of nature to that of spirit. It is our suspicion that Hegel's thought, as developed in the philosophy of nature and his writings on anthropology and politics, offers us an entire lexicon of sophisticated conceptual tools with which to think both sides of this complex problem: on the one hand, it offers a thoroughgoing materialism that proves fundamental to the base-level of the natural register, while, on the other hand, it systematically traces how the immanent movements of that materiality prove crucial to the genesis of complex autopoietic structures (idealities) that, nevertheless, are irreducible to the material coordinates that were crucial to their genesis.¹¹ Our central thesis in Part I will claim that these significations follow with precision from what Hegel characterises as the 'impotence of nature' [*die Ohnmacht der Natur*],¹² which ultimately expresses its constitutive 'extrinsicality' [*Außereinander*]¹³ or what Hegel refers to simply as its externality [*Äußerlichkeit*].¹⁴ Nature's constitutive externality, especially at its zero level, as we shall see, is what makes it averse to the precise determinations of conceptual thought proper. Not only is this externality crucial to the natural register's materiality, it is also, simultaneously, what opens up the entire sphere to the genesis of the structures of bio-organic life (ideality), all of which are embedded *within*, and yet not entirely reducible to, the material conditions aiding their genesis. Concomitantly, the depth of Hegel's analysis allows us to think how the externality of the natural register introduces a strong sense of contingency that perpetually threatens self-relating structures by way of factors outside their control, the inessential, which also implicates their status as radically finite. Hegel writes: 'In the sphere of nature, contingency and determinacy from without come into their own.'¹⁵ We plan to substantiate this second dimension of our thesis through a systematic analysis of the animal organism. Intensifying the problematic consequences that follow from our interpretation of Hegelian nature will be our primary focus in Parts II and III of this book. We will attempt a sustained, systematic analysis of the ways in which spirit is

perpetually 1) involved with various configurations of natural materiality in its project of (re-)constructing a second nature. We will argue that 2) the unruliness of this natural dimension shows us the vulnerabilities of self-relating structures (ideality). We will also maintain that 3) there are several potential problems that perpetually arise in spirit's 'taxonomic reactions' to what it classifies as natural immediacy in attempts to reconfigure those immediate materials within the subjective and objective register. Our immediate objective is to substantiate what we will call Hegelian nature's extrinsicality, the fundamental materialism operative in the natural register, and the genetic problems consequent upon such a starting point.

The externality of nature generates an 'infinite wealth and variety of forms' [*unendlichen Reichtum und die Mannigfaltigkeit der Formen*], an 'utterly irrational contingency' [*vollends ganz unvernünftigerweise die Zufälligkeit*].¹⁶ Indeed, the intelligible discourses analysed in Hegel's *Logic* must engage this register of externality, and this engagement constitutes a series of discoveries and observations.¹⁷ The 'idea freely discharges itself' [*dass die Idee sich selbst frei entlässt*],¹⁸ described in the concluding passages of the *Logic*, signifying the move by which the various types of intelligible discourse analysed in the abstractions of the *Logic* are deployed within the materials of the natural setting, imbuing natural objects with intelligible structure, by way of specific practices, by specific sets of people in places *x, y, z*, times *a, b, c*. How such praxis will actually unfold, however, is not something that the *Logic* can determine, and it is a fundamental error to suppose that it could or should provide such determinacy in advance.¹⁹ Therefore, the reading that we are proposing contrasts with those that maintain that the Hegelian Idea *actually* 'creates nature'²⁰ in the orthodox theistic sense that has been habitually assigned to Hegel for more than two hundred years. Against all this, we argue that what thought's intelligible discourses must confront when they turn to the natural world is what Hegel characterises as the 'impotence of nature', its 'irrationality', which 'gives rise to monstrosities' [*ist Monstrositäten ausgesetzt*].²¹ We believe that it is these striking claims that must be taken both literally and seriously if we are to unlock the most comprehensive sense of Hegel's writings on nature. The consequences are pressing, Hegel revealingly writes:

This impotence on the part of nature sets limits to philosophy, and it is the height of pointlessness to demand of the Notion that it should explain, and as it is said, construe or deduce these contingent products of nature . . . Traces of Notional determination will certainly survive in the most particularized product, although they will not exhaust its nature . . . The difficulty, and in many cases the impossibility of finding clear distinctions for classes and orders on the basis of empirical observation, has its root in the inability of nature to hold fast to the realization of the Notion. Nature never fails

to blur essential limits with intermediate and defective formations, and so to provide instances which qualify every distinction . . . In order to classify such formations as defective, imperfect, or deformed, an invariable prototype has to be assumed, with the help of which we are able to recognize these so-called monsters' deformities, and borderline cases. The prototype cannot be drawn from experience, but has as its presupposition the independence and worth of Notional determination.

Nature's 'impotence', its 'inability to hold fast to the realization of the Notion', functions as an impasse that demarcates the 'limit' of philosophy and what it can legitimately expect in terms of an exhaustive systematic account of all *natural* 'products'. Nature's 'impotence' perpetually generates 'indeterminate formations' which speculative thought must accept as just *there*, without any higher order reason as to why in fact it discovers these specific formations and not others. Nature's 'impotence' expresses, therefore, an irreducible facticity, if by this we mean that it is not possible to deduce from a grounding principle the myriad of specific objects that we do in fact discover in the natural setting. This impossibility marks the point at which philosophical inquiry goes silent. However, this silence simultaneously implicates nature's (and natural objects') autonomy and independence, its indifference to the demands of normativity. Our interpretation is in accordance with Horkheimer and Adorno's position as developed in *Dialectic of Enlightenment* to the precise degree that our reading also attempts to counteract inherent tendencies at both the practical and theoretical level that insist on the relentless 'domination of nature', attempting to exhaustively deduce *all* of nature's forms from one 'ultimate' principle.²² Contra that tendency, here philosophy must recognise and accept the 'irremediable arbitrariness', the 'indeducibility from principle, in Nature's specific detail', the comprehensive contingency that permeates it all the way across.²³

The reading that we seek to substantiate must also prove its merit against interpretations such as the one advanced in Alison Stone's monograph that ventures a systematic argument for the fundamental *rationality* of Hegelian nature. According to Stone's interpretation, Hegel's philosophy of nature, in the spirit of Schellingian philosophy of nature around 1800, offers what she calls a 'strong *a priori*'²⁴ rendering of the totality of natural forms such that they are derived independent of experience and, concomitantly, display themselves as rationally and necessarily interconnected, and, ultimately, rational, 'transforming themselves in accordance with rational requirements'.²⁵ Stone argues for this thesis throughout the entirety of the text because Hegel 'gives no clear and uncluttered statement of this view' concerning the status of nature.²⁶ Stone offers a relatively succinct account of what she has in mind when she speaks of nature's

thorough rationalism, by writing that all 'natural forms necessitate one another, as exhibited in their development. Hegel believes each form to follow its predecessor necessarily in that it provides the *rationally necessary* solution to the internal *contradiction* within the structure of the predecessor.'²⁷ Consequently, not only does Stone's interpretation show strong affinities with Schelling's early writings on nature, it also shows affinities with the Marxian-Engelsian reading of the problem of nature: nature itself is conceived to operate in terms of dialectical antinomies and syntheses that fundamentally necessitate, with iron force, the movements of nature's protean forms.

One of the crucial ways in which Stone substantiates this interpretation of Hegelian nature is by way of a systematic comparison of the developmental correspondences between nature, on the one hand, and consciousness, on the other. Throughout the entirety of her argument she draws direct analogical correspondences between shapes of consciousness, as they unfold in both the *Phenomenology* and the *Philosophy of Mind*, and the developments of nature as genetically mapped within the writings on nature. Stone's method, therefore, presupposes a strict identity correspondence between the immanent developments of the two spheres. Stone, moreover, ultimately grounds the strong *a priori* rationalist interpretation of Hegel's philosophy of nature by way of emphasis on what she describes as its superior metaphysical presuppositions when compared to those grounding the natural sciences (i.e. where natural phenomena are understood as barren things). Hegel's metaphysics, by way of contrast, maintains that 'natural forms are (in a certain qualified sense) *rational agents*, which act and transform themselves in accordance with rational requirements'.²⁸ It is this immanent rationality (Stone revealingly uses the term Hegel ascribes to Schelling to describe this rationality, i.e. *petrified intelligence* – the title of her monograph), the unconscious agency of natural forms, following from Hegel's distinct metaphysics, which grounds the natural domain's dignity, autonomy, and rationality, of which it is deprived by way of the natural sciences' inadequate metaphysical presuppositions which convey the natural register as various constellations of barren, inert *things* – utterly devoid of rational agency.

While Stone's interpretation of Hegelian nature is apposite, thoughtful, and systematic, we believe that it is fundamentally at odds with several important features of Hegel's writings in this context and actually comes much closer to a Schellingian-Romantic conception of nature as opposed to one that is distinctly Hegelian. First, we do not think it is clear that Hegel's analysis operates by way of a strict *a priori* rendering of nature, attempting to generate an exhaustive deduction of natural forms, and their necessary interrelations, completely independent of empirical presupposi-

tions. While this is, arguably, the method employed in Schelling's early philosophy of nature, it is not evident that this is Hegel's methodology in the final system. Stone maintains that Hegel 'incorporates large quantities of material from contemporary science, [but] he does this only when he can interpret scientific claims as corresponding to his basic a priori theory'.²⁹ However, Hegel explicitly states in the introduction to the writings on nature that the philosophy of nature presupposes the findings of the empirical sciences. He writes: 'The relationship of philosophy to what is empirical . . . is not only that philosophy must accord with the experience nature gives rise to; in its formation and in its development, *philosophic science presupposes and is conditioned by empirical physics*'.³⁰ It is well outside the sphere of our current investigation to give an exhaustive analysis of Hegel's relation to the empirical sciences, a dimension of scholarship that has advanced steadily since the 1970s. However, we can say, by way of Hegel's own words, that his *Naturphilosophie* depends, in key ways, on the findings of the empirical sciences. Yet if this is the case, it is not clear that there is only a contingent relationship between the organisation of materials in the philosophy of nature and the findings of the empirical sciences, as Stone argues. We believe, therefore, that several other interpretations of Hegel's writings on nature are correct in arguing that the empirical sciences provide the first-order materials through which the philosophy of nature must work (e.g. Petry, Reid, Renault), otherwise it would have nothing to work with but itself – the domain of *logic*.³¹ Speculative science, in this context what Hegel calls '*rational physics*',³² consequently makes explicit the interconnected movements of conceptual thought immanent in these findings, organising them in terms of emergent structuration and complexity. However, this is distinct from asserting that natural forms simply unfold *a priori*, in dialectical accordance with the concept. Not only would this seem to suggest a crucial difference between strictly dialectical thought and the domain of nature, while holding out the possibility of their emergent similarities, but it also seems to suggest that a distinctly Hegelian philosophy of nature would remain perpetually open to thinking through new developments in the empirical sciences, situating them in terms of conceptuality and the architecture of the speculative framework.³³ In this specific sense, our reading can be read as indebted to Adorno's stance concerning the question of dialectical method and the objects of inquiry it approaches: we place emphasis on the non-identity between these two interconnected poles, the ways in which thought both represents, and is outstripped by (misrepresents), the objects it takes up conceptually.³⁴

Second, amplifying our remarks above, one of the presuppositions propelling Stone's argument for the fundamental rationality of natural forms

depends on asserting the direct correspondence between the development of thought, on the one hand, and natural forms, on the other.³⁵ Again, while this move seems much more justified in terms of early Schellingian nature philosophy, as in, for example, *The System of Transcendental Idealism* (1800), it is not at all clear that Hegel maintains that such an identity holds to the degree that the argument for strong *a priori* rationalism requires. We believe, by way of contrast, that what is necessary to the most fertile reading of Hegel's philosophy consists, at least in part, in systematic emphasis on the real differences it activates between various domains of inquiry, especially in terms of the radical qualitative differences dividing the constellational registers of nature and spirit. Although we will develop this point systematically throughout the body of Part I, for the moment we will only reference Hegel's opening, most general, conceptual determination of the natural register, that is, the Idea in the form of externality or otherness. We take this otherness quite literally as signifying the domain of that which is utterly limited in its conceptuality.³⁶ Taking Hegel's starting point, then, in its most literal sense possible, means that it becomes difficult to base an interpretation of his writings on nature on the principle of an identification correspondence with spirit's and thought's immanent conceptual developments, that is, those that transpire in a heterogeneous register. Moreover, if we are to take seriously the starting point of insisting on a significant heterogeneity between the two registers, nature and spirit, then that means that nature must, in some significant sense, frustrate the more robust conceptual coherence and rational structuration characteristic of the autogenetic movement of thought and its internally self-relating, differentiating, and unifying process of actualisation. What our interpretive starting point does is open up the possibility that nature is not a strong *a priori* rationalism as Stone's argument maintains. This is a line of thought, again in the spirit of Adorno, which we will systematically emphasise over the course of our investigation into the immanent developments of Hegel's writings on nature.³⁷

Third, further accentuating our thesis concerning the qualified non-conceptuality of the natural register leads us to question Stone's claims regarding the metaphysical status of *rational agency* that she claims Hegel assigns to *all* natural forms. While there is no question that Hegel's speculative science operates with metaphysical principles that distinguish it from the metaphysical presuppositions driving the natural sciences, it is not evident that rational agency can be assigned to the entirety of a domain that Hegel frames, in its most fundamental determination, as that which is the non-Idea, the non-thought, that is, the domain that does not exhibit, in some significant sense, not only stable structuration but the normative responsiveness requisite for concerns of rational agency. While Stone is

careful to argue that nature's agency is not necessarily conscious agency, assuming such a qualification holds for the *entirety* of nature, she also frames this agency in explicitly Schellingian terms, that is, she repeatedly frames nature in terms of 'petrified intelligence'. However, it is not clear that Hegel explicitly endorses such a locution, nor that he would have it function as the comprehensive determination of the entirety of the natural register. From the opening page of Hegel's *Naturphilosophie*, he states that one of the most significant contributors to the 'pseudo-science' status assigned to the philosophy of nature is Schelling. Hegel writes: 'It is charlatanry such as this, and Schelling's philosophy is a prime example of it, that has brought the philosophy of nature into disrepute.'³⁸ Furthermore, a systematic examination of the significant endorsement of mechanics, which Hegel's philosophy of nature makes explicit in its opening section's analysis of the indeterminate exteriority of space, justifies the question as to whether it is textually grounded to suppose that Hegel views *all* natural forms in terms of rational agency. How, to frame this concern in the form of a question, can we meaningfully assign agency, given the nature of Hegel's analysis, to spatiality (i.e. radically indeterminate exteriority)? While Stone's rationalist interpretation of Hegel's philosophy of nature seems to have more affinities with Schellingian and/or Romantic conceptions of nature (in terms of a Blumenbachesque dynamic vitalism),³⁹ we believe there are real grounds to ask whether such a conception can be readily assigned to Hegel's philosophy of nature, or systematically substantiated by way of a careful reading of the entirety of the text.

If these concerns have valid critical traction, which we believe they do, then this means that an alternative reading of Hegel's philosophy of nature is necessary, one that can be clearly contrasted with Schellingian-Romantic philosophies of nature, in order to systematically explore the pressing questions that can only be skeletally sketched here – insofar as we are restricted by the internal limitations of an introduction. The current investigation is a first attempt at addressing this systematic concern. Part I, therefore, is a sustained attempt to generate an alternative reading of Hegel's philosophy of nature that is textually substantiated. It also seeks to set the tone for developments to come subsequently in our larger analysis: we will seek to present Hegelian nature as a necessary presupposition for spirit's activity, and, simultaneously, systematically develop the ways in which it functions as a perpetual problem for spirit's self-actualisation, including spirit's response to externality, as free self-actualisation at both the individual and sociopolitical levels. In this sense, Hegelian nature is asymmetrical, non-reductivist, and under-determined, therefore radically open-ended. One of the real merits of Hegel's thought in this context is that it offers us the sophisticated conceptual lexicon with which to think

the very problem of nature, and spirit's mediated response to it, in its entirety, its complexity, without falling into the obscure rhetoric of mysticism, religion, or various forms of irrationalism that maintain that the natural world is utterly inaccessible to the dynamics of thought.

In order to develop the guiding thesis of Part I, it is our suspicion that we will be able to advance by way of a systematic rethinking of Hegel's claim that nature is the Idea in the form of otherness and by carefully thinking through the consequences that follow from this starting point. Hegel explicitly states that nature is the Idea as the negative of itself, which means that nature is externality [*Äußerlichkeit*]⁴⁰ or extrinsicality [*Außereinander*].⁴¹ Externality is not to be thought of as external in relation to the Idea but that externality constitutes the very 'nature of nature' all the way down. If nature is the register of the non-thought, this leaves us little room but to understand it as an indeterminate materiality exhibiting at its base a minimal level of conceptual structure (but not an utter absence) in contradistinction to the Idea. In this sense the very ground of nature is permeated not with the stable plenum of early modernism's substance or the multiplicity of discrete atomic matter as proposed by positivistic science, but something much more indeterminate, unstable, and perhaps chaotic. However, if this is the case then the problem that immediately presents itself is this: how can minimal forms of stable, self-referential structuration and activity (ideality) emerge from within the coordinates of pure externality? The entire problem that Kant's third *Critique* established in terms of the emergence of self-regulating activity out of the realm of natural necessity, the same problem Schelling grappled with throughout the entirety of his prolific philosophical output, presents itself with striking force and intensity. We take this to establish the problematic quality of Hegelian nature's externality: it is only through nature's own immanent external movements that it will come to generate the unexpected structures of complexity that demarcate living ideality. Our suspicion is that nature's inwardness, therefore, must be a fight for achievement, not a guarantee in advance, because the emergent inwardisation of materiality that Hegel's philosophy of nature charts cannot unfold in strict accordance with the pre-established determinations of the domain of thought (logic), as the domain of nature in a sense lacks some of the necessity of strict conceptual determinacy. Our move, here, consequently brings us into direct confrontation with interpretations of Hegel's *Logic* (Houlgate, but also Stone) that see a strict correlation between the movement of thought (logic), on one hand, and material being (nature), on the other. Our interpretation, conversely, suggests that the unruliness of nature indicates that it must at first fail; it fights for its stability through fits, starts, and ultimately abortions, all of which result from nature's facti-

cal reticence to inwardness and in this sense we might describe nature, in some qualified sense, as *anti-nomothetic*. What this would mean is that, as a complementary counterpoint to John Burbidge's argument for the necessity of contingency in Hegel's system more generally,⁴² what Hegel's *Naturphilosophie* shows us is the radical contingency of all necessity in this domain. Nature most certainly necessitates certain connections between objects, but what thought ultimately discovers is that certain sequential 'things' are just there, and that is how they are. This brute fact, as it were, is one that thought cannot get behind.

Indeed, a prefatory introduction to our methodological approach to the question of nature insists upon what we might call a 'weak' *a priori*ism (in contradistinction to Stone's 'strong' interpretation). Such a move corresponds to our thesis concerning nature's constitutive exteriority. We will contend, in line with Burbidge, that the philosophy of nature is a logical construction informing us about the nature of nature. At the outset, therefore, thought must ask: what is radically other than thought? What are 'its most general and basic characteristics'?⁴³ Thought responds with: externality. Thought is then forced into considering what corresponds to externality in nature, and it finds space. In attempting to discern the negation of space, thought then discovers the point, and so on. However, it is crucial to note that at each of these transitions, thought is forced to consider what corresponds to its thought in the natural register. Such a reading reinforces our claims as to the importance of the findings of the empirical sciences in such a methodology. Speculative thought is constantly refining its conceptual framework in light of the findings of experience. Such a method, however, contrasts with a strong *a priori* methodology because there is nothing immanent in the analysis of the first conceptual schema itself (strictly the domain of thought) that necessitates the emergence of the subsequent category. Instead, thought must look to experience in order to discern what, in fact, happens to correspond to that description. Unlike in the domain of logic, then, where an analysis of the starting point immanently necessitates the subsequent category, the philosophy of nature must generate subsequent categories by synthetically incorporating what it finds in the register of experience with its initial conceptual schema. While there is a certain *a priori* feature to such a methodology, it is not, on our view, a strong *a priori*. It is constantly held in dialogue with the findings of experience in a way that is completely at odds with the type of *a priori* method we find deployed in the domain of logic. That thought generates a conceptual scheme of externality (*a priori*) and discovers that space corresponds to it does not enforce the necessity of the correspondence (hence weak *a priori*). It is in this way that the world constantly has the ability to frustrate and surprise the conceptual schemas generated by thought itself. This

paucity of conceptual necessity permeates the natural register all the way down, and is what allows us to maintain our thesis concerning its ability to generate novelty (non-necessitated). Nevertheless, this indeterminacy poses problems to conceptual thought, perpetually and simultaneously, operating as a brute factual presence with which thought must always begin. It is this residue that perpetually permeates and frustrates thought's attempts at an exhaustive account of nature and natural forms.

Nature's externality, then, is why even the most complex forms of organic life, which exhibit real subjective structuration, which anticipate the self-referentiality of the movement of the concept, are perpetually threatened by a beyond that pronounces their negation, the flat-line of death. This externality perpetually announces itself to the organism in a range of disturbing and traumatic phenomena. What this shows us is the overall indeterminacy constituting nature as a 'non-whole', when compared to the types of determinacy generated by the concept in the *Logic* or the domain of spirit, and the specific way natural organisms (ideality and subjectivity) are irretrievably entangled [*verwickelt*]⁴⁴ with the materials of their factual environment. Our reading forces us to suggest that the natural register is, in some fundamental sense, inadequate to the self-referentiality constituting conceptuality in the register of spirit. Animal life is insufficient to conceptuality insofar as it is immediate and overly material. The second aspect of the thesis that we will advance in this chapter claims that the animal phenomena of digestion, excretion, sex and violence, sickness, and, ultimately, death function as precise expressions of Hegelian nature's radical extimacy, its constitutive exteriority.⁴⁵ Taken together, they reveal in no uncertain terms the radical instability and insufficiency of material nature to completely realise conceptual, subjective structuration of the sort realised in the domain of spirit: whether in terms of institutions of the state, religion, art, or philosophy itself. When both aspects of our opening thesis are taken together, they reveal the ambivalent tension operating at the quivering centre of Hegelian nature which anticipates fundamental problems that this tension will pose for the remainder of his system and its concern with the historical unfolding of human freedom. Nature's externality generates an inwardness that is nevertheless perpetually problematised by the externality that was crucial to its genesis; this entanglement ultimately must lead to sickness and natural death. In this sense, the very conditions that ground the emergence of life also function as those for its annihilation. Indeed, the entirety of our current investigation can be understood as a sustained attempt to think through the implications of this initial problem, particularly as it relates to spirit's historically actualising freedom, which Hegel's final system purports to chart.

Part I, then, not only ventures a unique thesis concerning Hegelian

nature, in terms of an extrinsicality that is both generative and problematic for the entire natural register, it also operates as a propaedeutic for the subsequent partitions of this study, grounding an entire conceptual constellation that the remainder of our investigation will seek to genetically map. Our overarching objective is to reconstruct the precise ways in which the natural register disrupts, destabilises, and traumatises spirit's hyper-reconstructive activity in terms of a second nature. Coupled with that objective is our attempt to trace the ways in which spirit's own reactivity to questions of natural immediacy generates an entire set of pressing problems. In order to access the traumatic dynamics that exist between these two registers, our first objective, therefore, must be to develop a sustained and systematic interpretation of what nature means within the lexicon of Hegel's speculative system. Part I is designed with that objective as its immanent, guiding force.

Notes

1. See Sebastian Rand, 'The Importance and Relevance of Hegel's *Philosophy of Nature*', *The Review of Metaphysics* 61 (2007), pp. 379–400 (p. 380).
2. See Schelling, *On the History of Modern Philosophy*, trans. Andrew Bowie (New York: Cambridge University Press, 1994). See especially the section on Hegel, pp. 134–60. Of this chasm, Schelling writes: 'the Idea . . . [says Hegel] . . . in the infinite freedom, in the "truth of itself, resolves to release itself as nature, or in the form of being-other, from itself." This expression "release" – the Idea releases nature – is one of the strangest . . . expressions behind which this philosophy retreats at difficult points . . . It is a very awkward point at which Hegel's philosophy has arrived here . . . a nasty broad ditch . . .' (p. 155). See also Andrew Bowie, *Schelling and Modern European Philosophy: An Introduction* (New York: Routledge, 1993), ch. 6, for an overview of the significant tensions between the two. See also Manfred Frank and Joseph P. Lawrence, 'Schelling's Critique of Hegel and the Beginning of Marxian Dialectics', *Idealistic Studies: An Interdisciplinary Journal of Philosophy* 19.3 (1989), pp. 251–68.
3. See Ludwig Feuerbach, 'The Contradiction in Speculative Doctrine of God', in Patrick L. Gardiner (ed.), *19th-Century Philosophy* (New York: Collier-MacMillan, 1969), pp. 246–50. Here we get a sense of Feuerbach's criticism of Hegel's speculative philosophy insofar as the latter situates both humans and nature *within* the processes constituting the Absolute whereas, pace Hegel, Feuerbach maintains that the Absolute needs to be understood as objectified (alienated) human consciousness, hence, secondary.
4. See the 'Preface' to Karl Marx and Frederick Engels, *Collected Works, Volume 25: Frederick Engels: Anti-Dühring and Dialectics of Nature*, trans. Emile Burns and Clemens Dutt (New York: International Publishers, 1987), p. xix.
5. Engels, *Dialectics of Nature*, pp. 356–7.
6. For systematic treatments of Marx's conception of nature, see, for example, Alfred Schmidt, *The Concept of Nature in Marx*, trans. Ben Fowkes (London: NLB, 1971); see also John L. Stanley, 'Marx's Critique of Hegel's Philosophy of Nature', *Science and Society* 61.4 (1997/98), pp. 449–73. See also Zhang Wenxi, 'The Concept of Nature and Historicism in Marx', *Frontiers of Philosophy in China* 4 (2006), pp. 630–42.
7. See Stephen Houlgate, *An Introduction to Hegel, Freedom, Truth and History* (New York: Blackwell, 2005), pp. 106ff.

8. Quentin Meillassoux, *After Finitude: An Essay on the Necessity of Contingency*, trans. Ray Brassier (New York: Continuum, 2011). Meillassoux sees Hegel's idealism as exemplifying 'correlationism' (pp. 5ff). He also challenges the viability of Hegel's nature-philosophy in the status it assigns to contingency (p. 80 and n. 7).
9. Iain Hamilton Grant, *Philosophies of Nature after Schelling* (New York: Continuum, 2008). Grant develops the differences between Schelling and Hegel regarding nature early (pp. 15ff). He further develops Hegel's misreading of Schelling later (pp. 172ff.).
10. Jeffrey Reid's *Real Words: Language and System in Hegel* (Toronto: University of Toronto Press, 2007) offers a concise account of the major camps. See ch. 4, pp. 40ff. For the divergence between thought and nature, consider William Maker, 'The Very Idea of the Idea of Nature', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 1–28. For an argument concerning the *a priori* status of Hegel's philosophy of nature, see Alison Stone, *Petrified Intelligence: Nature in Hegel's Philosophy* (Albany, NY: SUNY Press, 2005). Reid operates as a mid-point between these divergent positions.
11. We use 'autopoiesis' and its cognates to demarcate the self-referential and self-constituting processes of properly ideal structures, what Hegel refers to as conceptuality and even life. For a history of the concept of autopoiesis, see, for instance, the groundbreaking study by Humbert R. Maturana and Francisco J. Varela, *Autopoiesis and Cognition: The Realization of the Living*, Boston Studies in the Philosophy of Science 42 (Dordrecht and Boston: Reidel Publishing, 1980). For the relation of this concept to Hegelian thought, see, for instance, Francesca Micheline, 'Thinking Life: Hegel's Conceptualization of Living Being as an Autopoietic Theory of Organized Systems', in Luca Illetterati and Francesca Micheline (eds), *Purposiveness: Teleology between Nature and Mind* (Piscataway, NJ: Transaction Books, 2008), pp. 75–96 (p. 88); see also her 'Hegel's Notion of Natural Purpose', *Studies in History and Philosophy of Biological and Biomedical Sciences* 43 (2012), pp. 133–9; see esp. section 4, 'Hegel's Appropriation of Aristotle and the "Bio-philosophy": Life is Activity of Deficiency', pp. 137ff. See also Slavoj Žižek, 'Discipline Between Two Freedoms: Madness and Habit in German Idealism', in *Mythology, Madness and Laughter* (New York: Continuum, 2009), pp. 95–121, esp. section 2, 'The Auto-poiesis of the Self', pp. 104–11.
12. *PN*§250, *PN*§250 Remark; *W*§250. Hegel citations are from *Hegel's Philosophy of Nature*, ed. and trans. M. J. Petry (London: Humanities Press, 1970), unless otherwise noted; hereafter given as *PN* followed by paragraph (§), *Zusatz* and page number for references where necessary; volume numbers are indicated where specificity requires. Original German terms are from *Werke [in 20 Bänden auf der Grundlage der Werke von 1832–45]*, ed. E. Moldenhauer and K. M. Michel (Frankfurt am Main: Suhrkamp, 1970); hereafter *W* followed by volume number, paragraph (§), page number and section heading where necessary. Original German terms indicated with square brackets.
13. *PN*§252; *W*§252.
14. *PN*§247; *W*§247. In what follows we use 'extrinsicity' and 'externality' as synonymous terms.
15. *PN*§250.
16. See, for example, *PN*§248 Remark; *PN*§250; *PN*§250 Remark; *W*§250.
17. For a succinct description of the 'discovery of the nature' with which the *Logic* concludes, see George Di Giovanni's 'Translator's Note', in Hegel, *The Science of Logic*, ed. and trans. George Di Giovanni (New York: Cambridge University Press, 2010); hereafter *SL* followed by page number, with occasional reference to section heading when helpful. Di Giovanni writes: 'At the end, the *Logic* rejoins its beginning. We are ready, therefore, for the transition (which is in fact no transition because it never leaves thought behind) by which we begin the existentially more concrete work of retrieving the immediacy of nature bit by bit, first of all by simply discovering it' (p. lii).
18. *SL*, p. 753; *W*6, p. 573.

19. For argumentation to this effect, consider, for instance, Terry Pinkard, *German Philosophy 1760–1860: The Legacy of Idealism* (Cambridge: Cambridge University Press, 2002). See especially 'Hegel's Analysis of Mind and World: The *Science of Logic*', pp. 246–66, esp. pp. 263–5.
20. *SL*, p. 523.
21. *PN*§370 *Remark*; *W*§368.
22. Max Horkheimer and Theodor W. Adorno, *Dialectic of Enlightenment: Philosophical Fragments*, ed. Gunzelin Schmid Noerr, trans. Edmund Jephcott (Stanford: Stanford University Press, 2002), esp. 'Excursus II: Juliette or Enlightenment and Morality', pp. 63–93.
23. John N. Findlay, *Hegel: A Re-examination* (New York: Oxford University Press, 1958), p. 269.
24. Stone, *Petrified Intelligence*, pp. 1ff.
25. Stone, *Petrified Intelligence*, p. xii.
26. Stone, *Petrified Intelligence*, p. 60.
27. Stone, *Petrified Intelligence*, p. 60.
28. Stone, *Petrified Intelligence*, p. xii, emphasis ours.
29. Stone, *Petrified Intelligence*, p. xii.
30. *PN*§246 *Remark*, emphasis ours. See also *PN Introduction, Zusatz*, where Hegel makes explicit the necessary relation between the two. For instance, there we find: 'Physics and Philosophy of Nature are therefore to be distinguished, not as perception and thought, but merely *by the nature and manner of their thought*. Both are a thinking cognition of nature' (p. 193).
31. The current list is not exhaustive but it offers a sense of various commentators who have attempted to articulate the ways in which the empirical sciences operate, in various ways, as the presuppositions of speculative thought. See, for instance, Gerd Buchdahl, 'Conceptual Analysis and Scientific Theory in Hegel's Philosophy of Nature (With Special Reference to Hegel's Optics)', in R. S. Cohen and M. W. Wartofsky (eds), *Hegel and the Sciences* (Boston: Reidel Publishing, 1984), pp. 13–36; Gerd Buchdahl, 'Hegel on the Interaction between Science and Philosophy', in M. J. Petry (ed.), *Hegel and Newtonianism* (Boston: Kluwer Academic, 1993), pp. 61–72; Cinzia Ferrini, 'Hegel's Confrontation with the Sciences in "Observing Reason": Notes for a Discussion', *Bulletin of the Hegel Society of Great Britain* 55–6 (2007), pp. 1–22; Cinzia Ferrini, 'Being and Truth in Hegel's Philosophy of Nature', *Hegel-Studien* 37 (2004), pp. 69–90; Gilles Marmasse, 'La Philosophie de la nature dans l'encyclopédie de Hegel', *Archives de Philosophie* 66.2 (2003), pp. 211–36. Consider also M. J. Petry's succinct account of Hegel's methodological approach to empirical science in 'Introduction a. Empiricism', in *Hegel's Philosophy of Subjective Spirit* (Dordrecht: Reidel Publishing, 1978), vol. 1. See, for example, one of the many instances where he writes to this effect: 'Since philosophy presupposes empiricism in the same way that empiricism presupposes realism, these three ways of thinking about objectivity are complementary' (p. x); see also pp. xi, xiii, xix. See also Terry Pinkard, 'Speculative Naturphilosophie and the Development of the Empirical Sciences: Hegel's Perspective', in G. Gutting (ed.), *Continental Philosophy of Science* (Malden, MA: Blackwell Publishing, 2008), pp. 19–34; Reid, *Real Words*, pp. 43ff.; and Emmanuel Renault, *Hegel: La naturalisation de la dialectique* (Paris: Vrin, 2001). Renault writes:

La philosophie ne doit pas traiter de *tout*, mais seulement du rationnel. Par voie de conséquence, elle ne doit pas se rapporter aux phénomènes, mais seulement à un discours ayant déjà effectuée la rationalisation des phénomènes. Il en résulte que la philosophie de la nature toujours des *conditions* et des *présuppositions*; elle a les sciences de la nature pour condition et présupposition. Hegel désire établir une paix durable entre les sciences et la philosophie. Il désire mettre un terme

à la guerre (schellingienne et romantique), par un accord basé sur un rapport véritable des deux termes en conflit . . . La philosophie de la nature est une philosophie du savoir scientifique. (p. 67)

Consider also Thomas R. Webb, 'The Problem of Empirical Knowledge in Hegel's Philosophy of Nature', *Hegel-Studien* 15 (1980), pp. 171–86.

32. *PN Introduction, Zusatz*, p. 193.

33. We believe there is something fundamentally correct in such openness. For example, there are several more recent efforts in Hegelian scholarship investigating the ways in which Hegel's philosophy of nature would be able to incorporate a distinctly Darwinian theory of evolution. See John Burbidge, 'New Directions in Hegel's Philosophy of Nature', in Katerina Deligiorgi (ed.), *Hegel: New Directions* (Chesham: Acumen, 2006), pp. 177–92, esp. section IV, pp. 187ff. Burbidge appears open to the 'introduction of the concept of history into nature' (p. 187). See also J. M. Fritzman and Molly Gibson, 'Schelling, Hegel, and Evolutionary Progress', *Perspectives on Science* 12.1 (2012), pp. 105–28; Errol E. Harris, 'How Final is Hegel's Rejection of Evolution?', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 189–208; and David Kolb, 'Darwin Rocks Hegel: Does Nature Have a History?', *Bulletin of the Hegel Society of Great Britain* 57–8 (2008), pp. 97–117. Considered collectively these studies suggest that Hegel's philosophy of nature is not completely antithetical to some form of evolutionary theory which, simultaneously, allows us to think that it would also be open to a form of natural history. However, if that is the case, then we would have grounds by which to undercut, in some significant sense, the ways in which Schelling, Marx, and Engels allege this dimension to be entirely absent in Hegel's philosophy of nature.

34. See Theodor W. Adorno, *Negative Dialectics*, trans. E. B. Ashton (New York: Continuum, 2007), 'Part Two. Negative Dialectics: Concepts and Categories', pp. 134–207. Consider also his 'formal sketch' of the concept of negative dialectics in his *Lectures on Negative Dialectics* (Cambridge: Polity Press, 2008), pp. 6ff. There he states: 'by the concept of negative dialectics . . . a rather meagre, formal definition is that it sets out to be a dialectics not of identity but of *non-identity*. We are concerned here with a philosophical project that does not presuppose the identity of being and thought, nor does it culminate in that identity. Instead, it will attempt to articulate the very opposite, namely the divergence of concept and thing, subject and object, and their unreconciled state . . . in negative dialectics the concept of 'synthesis' is very much reduced in importance' (p. 6).

35. For a criticism of this move in terms distinct from our own, see Edward Halper, 'A Tale of Two Metaphysics: Alison Stone's Environmental Hegel', *Bulletin of the Hegel Society of Great Britain* 51–2 (2005), pp. 1–11.

36. For a more detailed sense of our interpretation of the relation between thought (logic) and the register of nature, see the paragraph below which unfolds our 'prefatory introduction' to our 'weak *a priori*' methodology.

37. It is not our suggestion to deny any relation between the realms of conceptuality, therefore dialecticity, and nature, for to do so would risk a form of dualism that is entirely antithetical to Hegelian thought more generally. Instead, our thesis seeks to establish a midpoint between such an extreme diremption between the two registers. We believe that what Hegel's position allows us to think is the way in which more stabilised structurations are only established in the natural register by way of fitful starts, abortions, and failures at key moments in materiality's immanent instability. In this sense clear conceptual distinctions only become materialised in sufficiently complex structurations. Simultaneously, it is what Hegel calls nature's monstrosity that is crucial to the genesis of more complex structuration, i.e. conceptuality's materialisation. This would not make Hegel's position, then, completely antithetical to the position advanced by Marx and Engels.

38. *PN Introduction*.
39. For an argument concerning the significant influence that Romantic thought had on Darwin's theory of evolution, and the ways in which Schelling's philosophy (and to a lesser extent Blumenbach's work) is crucial in that influence, see, for example, Robert R. Richards, *The Romantic Conception of Life: Science and Philosophy in the Age of Goethe* (Chicago: University of Chicago Press, 2002).
40. *PN*§247; *W9*§247.
41. See, for instance, *PN*§312; *W9*§312.
42. For our detailed account of contingency in the register, see Chapter 2 below.
43. Burbidge, 'New Directions in Hegel's Philosophy of Nature', pp. 181–2.
44. See *PN*§248 *Remark*; *PN*§373; *PN*§374 (translation modified) – all of which, in varying degrees, describe this indeterminate interpenetration; *W9*§374.
45. We use Lacan's neologism 'extimate' (*extimé*) and its cognates in order to signify a paradoxical state which consists in an external-intimacy and intimate-externality such that it problematises binary distinctions of internality and externality. See Dylan Evan, *An Introductory Dictionary of Lacanian Psychoanalysis* (London: Routledge, 2006), p. 59, for a concise account of this term. It works well in the context of Hegel's philosophy of nature because even, as we shall see, in materiality's inchoate internality there is a fundamental way in which it collapses outward. In this sense, nature's emergent inwardness is still an externality. Lacan's neologism reinforces this paradoxical problematic permeating the domain of nature all the way down.

Chapter 2

The Instability of Space-Time and the Contingency of Necessity

In this chapter we will concentrate on Hegel's writings on mechanics and this section's conceptual rendering of the genesis of materiality in order to substantiate our thesis concerning the radical exteriority constitutive of Hegelian nature, its minimal conceptual structuration, which is strikingly apparent at this zero level of the natural register. This is not, however, to suggest that this basal register is completely devoid of intelligible structure, because to do so would be to collapse into a Cartesian-Kantian-Fichtean, even Sartrean, dualism which Hegel rejects *in toto*. Such a move would make the ways in which thought is able to think such a field of (quasi-) objects mysterious if not utterly contradictory, a Kantian thing-in-itself about which one should not be able to say anything, but about which one nevertheless says a great deal. After all, to *think* about nature *is* conceptual, and that conceptualisation must have traction in the world if Hegel is to avoid a painful solipsism. Our thesis insists that the natural register, at this zero level, is informed by the most minimal conceptuality and that it is this skeletal determination that constitutes its instability, its contrast to the sophisticated modes of conceptual mediation that we find, for instance, in the register of spirit proper, its historical productivity in terms of socio-economics, politics, art, and even philosophy. This immanent limitation of the natural register is what we will demarcate more generally by 'the spurious infinite'.

A conceptual analysis of nature, for Hegel, starts with what must be the most basic and all-encompassing feature of the register before articulating what must be involved in specific fields of emergent complexity (chemistry, biology). Speculative reflection, in consultation with the results of empirical science, generates a conceptual schematic that outlines what must be in place for any object to be considered natural. Since, for Hegel,

nature is constituted by externality all the way down, his analysis must begin at the extreme of the most indeterminate externality. Looking to capture that extreme conceptually, he isolates the category of *space*. Hegel writes: 'The primary or immediate determination of nature is the abstract *universality of its self-externality*, its unmediated indifference, i.e. space.'¹ He further characterises the externality of space as, juxtaposition, collaterality [*Nebeneinander*].² We are, therefore, going to read spatiality as fundamentally outside itself (extimate self-externality) and thereby indicative of side-by-side juxtaposition (collaterality). At one point, Hegel even characterises space as a series of abstract 'heres' constituting an unlimited horizontal register of multiplicity wherein every 'here' connects to another 'here' beyond itself in an open-ended series. Borrowing from terminological distinctions in Hegel's *Logic*, we can say that spatiality's minimal connectivity [*Beziehung*] can be directly, and significantly, contrasted with the relationships [*Verhältnis*] that we find in more sophisticated levels of material structures as in, for instance, the realm of the organic, and that this minimal connectivity is a crucial feature to understanding this base level of Hegelian nature.³

The barrenness of spatiality becomes even more apparent when we recognise that in its immediacy it 'lacks difference', it is 'not the actual *positedness* of juxtaposition'.⁴ This qualification is highly significant insofar as it indicates that spatial multiplicity is an externality that is not even established (i.e. put forth) as an actuality. For Hegel, 'actuality' is a technical term that denotes 'the unity, become immediate, of essence with existence, or inward with outward'.⁵ Bracketing concerns as to the significance of 'essence' and 'existence' allows us to emphasise a simple yet crucial insight: at the base level of nature, we are at the extreme of *exteriority*, the domain that is devoid of any meaningful sense of interiority. Therefore, it is impossible for spatiality to function as an actuality, an immediate fusion of inside and outside in existential being, as the very domain under consideration does not display a sense of internality. Instead, it is the series of abortive indications of actual juxtaposition (collaterality, base connection). In its most rudimentary constitution, space is not even established as actual structuration.⁶ It disintegrates in the non-actuality of a minimally connected horizontal multiplicity of quasi-units, and this is precisely what Hegel means when he speaks of space as self-externality. This indicates that spatiality is a chaotic impotence if by this term we are to understand spatiality's inability to generate unity that would establish its juxtaposition as a concrete actuality.⁷ In this sense, Hegelian nature, quite literally, begins in absence, in that which, in a crucial sense, is not actuality. Unexpectedly, Hegelian spatiality displays a striking affinity with Anaximander's *apeiron*: unlimited, boundless, and indefinite – yet, for Hegel, such characteristics

are an expression of nature's minimal determination. It is incapable of establishing real limits and the sort of differentiating relationships necessary to actual juxtaposition, and therefore can be described as an infinite series of failures at auto-articulation insofar as we consider it in relation to the demands of conceptuality proper – the explanatory matrices provided by spirit for its own historically unfolding activities as mediated by language and its concomitant institutions. For certain, this crucial difference expresses the irrevocable fissure and point of contact between the registers of nature and spirit.

Hegelian spatiality, consequently, resembles Fichtean subjectivity's overcoming of otherness through piecemeal praxis or even Camus's Sisyphus, in that it generates a sense of infinity *progressively* (n+1). Fichte and Camus, in their respective projects, attempt to affirm such a conception of infinity. Even Kant, in his conclusion to the *Critique of Practical Reason*, affirms such an 'unbounded magnitude' in the 'starry heavens' as a point of 'admiration and reverence'.⁸ Hegel, on the other hand, is less enthusiastic, and this absence of enthusiasm can be gauged by his positioning of this unstable conception of infinity at the basal level of the natural register. Targeting Kant in the opening paragraph of his analysis of spatiality, yet equally applicable to Fichte or anachronistically to Camus, he dryly remarks that no matter how far away one places a star, we can go beyond it, as no one has 'boarded up the universe'.⁹ Hegel's scorn for the progressive conception of the infinite reveals not only a crucial point of difference between these thinkers but brings us to the heart of the constitutive feature and problem at the core of a distinctly Hegelian conception of the nature world.

Now consider a few more categorical distinctions from Hegel's *Logic*. His analysis of the logical structure of the '*quantitative progress to infinity*'¹⁰ (n+1) reveals in no uncertain terms that he views it as an incomplete, therefore deficient, conception. For Hegel, the progressive infinite is *not* self-contained in a meaningful sense, as real infinity must be, but always grounds itself by reference to an 'other' external to it, in order to establish its identity as infinite. Accordingly, in such a conception thought becomes ensnared in a constant 'flitting over limits' and the 'perpetual falling back into them' in an infinite regress analogically reflecting the one instantiated by the category of space.¹¹ Hegel, in a crude paraphrasing of Kant's account of such an infinite, revealingly likens the progressive genesis to a nauseous dream wherein '*Thought* fails before this representation of the immeasurable, just as in a dream, in which one relentlessly goes on and on down a long corridor without seeing the end of it, and finishes with *falling* or *fainting*.'¹² The source of such a symptomatic collapse is nothing other than the '*boredom* of this repetition' which makes a limit 'disappear,

come up again, and again disappear'.¹³ We believe that Hegel's revealing criticism of the '*impotence* of this infinite'¹⁴ can be used to illuminate the significance he assigns his conception of spatiality as radical externality.

Just as the progressive infinite establishes itself through the transcending re-instantiation of each finitude, so spatiality can only maintain its skeletal quasi-structure through perpetually collapsing outward to establish another 'here' that, in turn, must suffer the same negation and re-instantiation as the one before it, indefinitely. Spatiality's horizon of 'heres' is nature's proto-realisation of a radical finitude, which we can forcefully illuminate by considering Hegel's critique of the progressively constructed infinite, always insisting on one more finitude just around the bend ($n+1$). Hegel's real complaint, at bottom, is that neither series is *self-grounding*, as real infinity demands (the infinity of the concept). They *are* only in terms of exteriority: a base connection to another that resides external to it. This grounding of infinity in terms of that which is outside it is entirely unacceptable for Hegel as a complete account of what must be involved when we come to conceptualise infinity: the progressive account asserts a contradiction such that the infinite is grounded in something outside it, that is, the finite – yet such a move reduces the initial 'infinite' to a finitude, as that which is partitioned by something other than itself, that is, a finitude. Indeed, spatiality's infinite horizontal multiplicity of quasi-units is, just like the progressive infinite, indicative of what Hegel in his logic calls the spurious infinite [*Schlechte Unendlichkeit*] and, in a special sense, remains fundamentally bound to the piecemeal implications of radical finitude.¹⁵ Spatiality is unable to achieve an actual juxtaposition of units, and this defective problem is compounded by a vicious, open-ended series of externality which traces off in terms of otherness in all directions.

This barrenness with which Hegel's analysis of the natural register begins tells us something crucially important about the natural register more generally. It is infected with an externality that is antithetical to the modes of internality, relationality, and self-grounding that are crucial to more complex material structures, such as the biological organism, in the natural register, or the anthropological-political subject, in that of spirit. The critical point, however, is that nature's most comprehensive feature, as precisely expressed in our analysis of spatiality, is a radical externality that, in turn, implicates a series of radical finitudes that infinitely regress in all directions, what Hegel demarcates as a spurious infinite. It is this radical finitude, moreover, that sets the entire register as antithetical to static being. It is a proto-field in the spirit of Heraclitus's becoming. Indeed, this spurious regressive tendency of the finite characterises Hegelian nature through and through. In a sense, the basal externality of space functions as a brute facticity that is reticent to the processes of inwardisation that

are essential to both biological and historical life, including the conceptual systematicity of complete self-determination as developed in the *Logic*. This factual reticence of nature is what we seek to demarcate as *the* problem that nature poses to biological life, even the life of spirit and the conceptual demands it deploys in its reconstitution of the material world it engages.

The reading we are proposing of the category of spatiality immediately allows us to destabilise the entrenched claim that Hegel's *Naturphilosophie* is a recapitulation of the innovative insights frenetically developed in Schelling's identity philosophy from 1800. Schelling's work, remember, operates in terms of the self-unfolding of the potencies. For Schelling, consequently, there is a strict correlation between the various levels of that unfolding, whether they are conceived in terms of nature or thought. Historically speaking, Schelling is the first German idealist to innovatively approach the subject of *Naturphilosophie*, and for this he should be, and has been, recognised. Yet this priority in no way justifies reading Hegel's writings on nature as a rehashing of Schellingian innovations. For Hegel, it is the coherence *internal* to specific levels of development (internal coherence of mechanics contra that of organics, for example) that receives greater emphasis than strict interrelated identities across various levels (those of, say, nature versus those of consciousness). For the dissonance between mind and nature in Hegel's writings on nature, consider the *Zusatz* to PN§252. There we find that:

In mechanics, being-for-self *is still not an individual stable unity having the power to subordinate plurality to itself*. Weighted matter *does not yet possess the individuality which preserves its determinations* . . . difference is indifferent or merely quantitative, not qualitative, and matter as simple mass *has no form*. *It is in physics that the individual bodies acquire form* . . .¹⁶

The significance of this passage is explicit: mechanics, in some important sense, is *not* 'an individual stable unity', it is that which does not display the subordinating and self-differentiating form constitutive of conceptual unity proper. And it is not until the realm of physics, that is, the conclusion of mechanics, that 'bodies acquire form', gain interiority, internal unity, and, therefore, some meaningful sense of conceptuality. It is this crucial absence, most importantly, at the zero level of Hegelian nature which constitutes its barrenness, its interzonal dimension as that which is deprived of the unitary relationships reserved for more mediated forms of individuation. However, simultaneously, it is not to be characterised as absolutely nothing insofar as it obtains the most minimal form of structure, that is, external connections. It is, ultimately, we believe, this desert-like barrenness that constitutes one of the unique features of a distinctly Hegelian

philosophy of nature in contrast to the dynamisms of identity that we often find associated with early Schellingian philosophies of nature.

If we are permitted our opening move of reading spatiality in terms of a spurious infinite, infected with the non-actual, where each 'here' defers to another *ad nauseam*, then we have grounds to pursue an entirely distinct reading of Hegel's writings on nature which is substantiated by a careful reading of the text. At bottom, this chaotic opening expanse is what we might call the *under*-determination of nature's zero level.¹⁷ Unlike the closed mechanism of necessity that informs early modernism's conception of substance, or the causally closed micro-interactions of atomic units ventured by positivistic science, the zero level of Hegelian nature is opaque, chaotic, and unpredictable in fundamental ways, hence its status as under-determined. What this unstable deferral ultimately shows us is that there is no real sense in which any spatial 'here' is different from another. One might look to such determinations as 'here', 'there', 'anywhere', 'nowhere', or, paradoxically, 'everywhere' to illuminate the lack of meaningful distinctions at hand in this minimal mode of determinacy. Such distinctions lose all significations insofar as we pursue the natural register strictly under the category of spatiality. In other words, the radical openness of such minimal determination has the potential to completely disintegrate the very possibility of such determination as meaningful. This is why spatiality, as a horizontal register of a multiplicity of quasi-units, is not, in any meaningful sense, relationally differentiated. Because there is no real difference involved in spatiality, its externality results, paradoxically, in pure continuous identity. Spatiality's externality, therefore, is continuous [*kontinuierlich*]¹⁸ and this continuity, which does not have actual difference within it, is what Hegel describes as spatiality's abstract difference, its abstract universality.¹⁹ At the base level, nature, as spatiality, is a barren chasm of under-determination, if by this term we understand a severe limitation on meaningful difference.

The analysis of the category of spatiality, therefore, reveals an unstable tension in which we see its abstract difference mutate into continuous indifference. It is, consequently, spatiality's deficiency, what we will occasionally refer to as its lack [*Mangel*]²⁰ of conceptual unity and structuration, its inability to reconcile the instability immanent within it, which perpetuates it further into externality and indifferent subsistence. This unstable quasi-structuration that continuously collapses outward irretrievably reveals the limitations of the category of spatiality [*Der Raum ist dieser Widerspruch, Negation an ihm zu haben . . .*].²¹ It is this immanent limitation that leads Hegel's speculative analysis to consider what experiential data offers up as the negation of spatiality. However, on our reading, the crucial caveat is that the analysis does not unfold in terms of pure

negativity (as in the parameters of logic) but, instead, is forced to consider what experience might have to offer as the specific negation of spatiality (a specific type of externality) that would exist on its own terms, as it were.²² In this sense, it is the category of spatiality's immanent contradiction of a transcending re-instantiation of limit that exhausts its possibilities that, simultaneously, propels the speculative analysis onwards in its search for those phenomena that might overcome the category's inherent limitations, prompting a reconfiguration of the conceptual schema with which the speculative analysis began. Insofar as the analysis incorporates such phenomena within the specific parameters of each and every synthetic activity, seeking to overcome its precedent contradiction, it advances its conceptual investigation into the significance of nature.

What Hegel's analysis in his nature philosophy shows us is that at its ground level, nature is fundamentally mired in abortive indeterminacies displaying minimal structuration. This is what Hegel means when he speaks of the impotence of nature [*die Ohnmacht der Natur*];²³ he is talking about its inability to auto-activation, its deferral to external determinations and the resultant problems that follow from this immanent limitation. On our reading, it is crucial to see that nature at a primordial level is not simply a (re-)articulation of the smooth *a priori* determinations of a pre-established conceptual field that presupposes triumph from the outset, as several important readings of Hegel's *Logic* suggest. Nor is there a transcendent field that comes down and activates nature in the spirit of *deus ex machina* (Kant). Nor does this need to be spoken of strictly in terms of a latent potentiality, in the spirit of Aristotle, which is resident from the outset in the configuration of the actual. Instead, what we witness from the beginning (and throughout the course of Hegel's analysis) is the radical inadequacy of nature's most general categories, here space-time, and their inability to stabilise the consistent self-articulating unities of structuration that thought and its inherent conceptuality continually demands.

This absence of more robust self-relationality (i.e. conceptuality), however, is what establishes the entire field of nature, at its basal level, as radically open-ended, under-determined. It is, in a very real sense, devoid of meaningful difference and order. The reading we are generating strikes affinities with the thesis that Adrian Johnston has advanced, although he first articulates it against a Freudian-Lacanian theoretical backdrop, where material nature needs to be read as weak, under-determined and, therefore, radically open-ended.²⁴ Similarly, the minimal determinacy that we assign to the zero level of Hegelian nature insists that it is fundamentally unstable and unpredictable: thought discovers specific fields of (under-) determination, here spatiality, which have certain inconsistencies that thought's incessant demand for explanation finds only relatively satisfying. Consequently,

speculative analysis insists on locating higher order conceptual fields that function to overcome the instabilities and inconsistencies located within the coordinates of the previous level. It is thought's demand that drives the analysis forward, driving those very same determinations beyond themselves into unexpected possibilities of (re-)configuration. Unlike logic, however, there is nothing immanent in the category of spatiality itself that necessitates the emergence of the specific category of time. Instead, thought looks to experience for the negation of spatiality's externality and finds that temporality provides such a negation. However, thought must look to experience, the world, and the results of scientific inquiry, for such input – it is not immanent in the category of spatiality itself. On this reading, we can say that it is spatiality's indeterminacy that clearly marks the violence Hegelian thought commits against the plenum of early modernism's substance.²⁵ For Hegel, spirit's more complex forms of conceptuality are at first absent from the natural register. Therefore, there is an opaque instability operating at the heart of nature through to its periphery that is unthinkable within the conceptual lexicon of substance as developed in the works of Descartes,²⁶ Leibniz,²⁷ Spinoza,²⁸ and even the 'hypothetical' (subjectivist) mechanistic-teleology of Kant's²⁹ critical project. It is this defect at the base level of the Hegelian conception of nature that leads the speculative analysis beyond the mechanistic viewpoint.³⁰ By infecting the mechanical realm with instability, Hegel establishes a disorienting flux of indeterminate finitude that prompts the speculative analysis to generate a conceptual field of coordinates that function as an overcoming of the inconsistencies resident in the opening categorical distinction.

Shifting the focus of our analysis of spatiality reveals that Hegel frames it in terms of a perpetual negation: any spatial 'here' is immediately negated in reference to another spatial 'there'.³¹ In other words, spatiality has shown itself to be, in some opaque sense, connected to that which it is not. This insight is highly significant: it indicates the contradiction that prompts the speculative analysis to search out a new category through which to continue its investigation of the base level of the natural register. Every spatial 'here' is identical with the initial spatiality it negates ('there') and, consequently, it negates itself as radically different from the initial starting point of the analysis. Hegel would seem to suggest that the solution to the problem of space, its 'truth', is this spurious process of spatiality's external negation. The speculative analysis denotes the unity of this process of negation by way of the category of *time*. The *Zusatz* to §257 states: 'It is precisely the existence of this perpetual self-transcendence which constitutes time', and this is also why Hegel characterises temporality as the 'negative unity of self-externality'.³² While these are difficult claims to unpack, we will read them to suggest that insofar as spatiality

perpetually reinforces the unstable contradiction where each 'here' (difference) merely reintroduces another spatiality (identical), time functions as a more unified expression of the process of cancellation always implicit in any and every 'here'. Time functions, in the speculative analysis, as the complete negation of spatiality, 'the existence of this perpetual self-transcendence'. The complete negation of spatiality is *not* the point, line, plane, etc., because each of these limitations only reintroduces further spatiality. Instead, the complete transcendence of spatiality's exteriority *is* the negative process essential to time.³³

We might say that time is the existential process of spatiality's perpetual overcoming.³⁴ Time, insofar as it is this perpetual process, 'is the being which, in that it *is*, is *not*, and in that it is *not*, *is*'.³⁵ The emaciated frame of temporality is a perpetual capitulation of being and not-being, or what Hegel describes as its becoming. At odds with the Kantian/Heideggerian move to make temporality a subjective form (a feature of the forms of the transcendental subject, *Dasein*'s 'existential constitution'), and against the stable plenum of Spinozistic substance, or the atomic units of positivistic science, we see that Hegel's basal nature is infected with a process of temporal flux and negation that engenders its violence independent of the transcendental conditions of subjectivity (existential structures). Hegel writes: 'But it is not *in* time that everything comes to be and passes and away, rather time itself is the *becoming*, this coming-to-be and passing away, the *actually existent abstraction*, *Chronos*, from whom everything is born and by whom its offspring is destroyed.'³⁶ Temporal flux, in this precise sense, expresses the genesis and destruction at the core of finitude with which the mechanical register begins. In this sense, we might say that it is finitude that generates time, and not vice versa. The radical transiency constituting time reveals an instant, the now, asserting itself as different from the other moments of temporality, the wasted abyss of having been and the openness of not-yet. While the temporal coordinates of future, present, and past seem to constitute differences within this Heraclitean fluctuation, we notice that insofar as the 'now' asserts itself it immediately disintegrates into the 'no longer'; and, simultaneously, insofar as the 'now' is 'not-yet', it is in the process of moving into the 'now'. This vertiginous flickering of temporal distinctions is the precise sense in which we need to understand the circuit of temporality as the differentiated unity demarcated by the Hegelese jargon of 'not-being insofar as it is and, conversely, insofar as it is not, it is'.

Too often the radical indeterminacy and instability of this most rudimentary level of Hegelian nature is downplayed as less problematic or indeterminate than a close reading of the speculative analysis suggests. This is most likely a consequence of conflating the coherence and stability of

the dialectical analysis with the indeterminate reality of the process under description. Yet such a mistake obscures the most significant implications of Hegel's analysis, that is, the radically indeterminate and unstable interpenetration of space and time at the base of Hegelian nature.³⁷ We believe that the distinction between differentiation and identity as advanced in terms of temporality, and the failure to differentiate temporal categories, needs to be understood as a real problem of temporality's indeterminacy at the base level of Hegelian nature, its lack of distinction, what we might call temporality's violence – its 'destruction of its offspring', as Hegel phrases it. What we see here is an inadequate differentiation and unification which is the very problem at the quivering heart of Hegelian nature. Temporality is permeated with an indeterminate series of loose connections that perpetually subsume this base level in a pervasive absence of distinctness.

The duplicitous dimension of the instability of temporality is its repetition of the problem of spatiality's indeterminacy, and ultimately rearticulates the problems of finitude and bad infinity implicated by the former. Hegel writes: 'Time is as *continuous* as space is, for it is abstract negativity *relating itself to itself*, and in this abstraction there is as yet no difference of a real nature.'³⁸ In this precise sense, we can turn the problem of spatiality around and say with equal force that insofar as we consider the series of cancellations characteristic of temporality (future–present–past) in isolation, only in terms of time itself, and not in relation to spatiality, then time reveals itself as continuous indifference. There is no significant way, no real way, to differentiate between its moments. This inability is simultaneously an expression of the insufficiency of temporality and the return of spatiality's problematic indeterminacy. This is why there is a precise sense in which temporality, like spatiality, is not actual (unreal): it is unable to establish itself in terms of differentiated, determinate structure. In Hegelian terms this absence of real difference is what constitutes the abstract, indeterminate, and even chaotically violent nature of temporality. We might go so far as to suggest that time be read as spatiality's revenge: having been surpassed, temporal coordinates are nevertheless doomed to repeat the problem of abstract identity first unfolded in the analysis of spatiality.³⁹ To the extent therefore that there is a *being* of temporality, it, in a sense, viciously re-enacts the failures of spatial extension as radical externality (asunderness). Hence, spatiality's revenge within the coordinates of temporality. In this precise sense, temporality is unable to solve the problem of externality first mapped in terms of spatial coordinates. There is, therefore, a structural homology holding between the two categories. What Hegel's analysis shows us, then, is the way in which space and time do not operate in isolation one from the other. Instead, his analysis attempts to conceptualise the way in which spatiality and temporality

cannot be thought in isolation from each other but must be conceived as inextricably intertwined, constituting a field that is permeated with an indeterminate disorder that not only repeatedly fails at actual distinction but also manifest structuration.⁴⁰ Hegel's speculative analysis, therefore, articulates the unstable under-determination and indeterminacy operating at the base of Hegelian nature and its space-time coordinates. Nonetheless, in these instabilities, the analysis of the space-time interpenetration generates a novel determination with the aim of stabilising the inherent opacity of both: the category of *place*.

Place is what Hegel characterises as a 'spatial now',⁴¹ or a temporal location. Place, however, also repeats, in a sense, the instabilities constituting space and time. This constitution of temporal location allows for the minimal differentiation between a multiplicity of both places and times. Winfield gets at the signification of place quite effectively, writing:

Without any connection to temporal moments, each point in space is indistinguishable from its counterparts, just as each moment in time is indistinguishable from its successors without any tie to a particular here. With the joining of place . . . time can have a determinate duration and space can have determinate locations that persist.⁴²

Place, then, is what establishes the possibility of 're-identifiable spaces' that endure through the passage of time. This emergent domain of discernible coordinates makes, among other things, movement possible. Hegel writes: 'This *passing away* and *self-regeneration* of space in time and time in space, in which time posits itself spatially as place, while this indifferent spatiality is likewise posited immediately in a temporal manner, constitutes motion.'⁴³ The duplicitous interpenetration of spatiality and temporality, the perpetual vanishing and regeneration of both time and space, constitutes a nauseating instability that again revisits the instability tracked in space-time. Winfield writes: 'With identifiable spatio-temporal locations, the ideal self-transcendence of point into line and line into plane can be tied to the succession of temporal moments . . . where time transpires in terms of succession of different places and space extends itself in terms of the sequence of time.'⁴⁴ This series of interpenetrating determinations establishes the arc of flight that the analysis demarcates by way of the category of *motion*.

However, because motion is patently unstable as a result of its grounding in place, time, and space, it also rearticulates the problem first tracked by spatiality: it is an indifferent identity that undermines its primary distinctions (in this context, those between motion and rest). However, this problem, in terms of the speculative analysis, stabilises in terms of the immediately identical, and existent, unity of the two.⁴⁵ This is a crucial

moment in Hegel's analysis, as it precisely pinpoints the moment of the transition from the most indeterminate, abstract, and ultimately chaotic fluctuations constituting the indeterminacy of space and time into their real existential unity, which Hegel demarcates under the category of *matter*.⁴⁶ Material bodies allow distinctions between bodies occupying space in both motion and at rest. Materiality proves itself to be the base-level porous unity, the reality, of the instabilities and chaotic indeterminacies immanent in the interplay of the space–time–place–motion matrix. In other words, there is no truly discernible motion without materiality. It is critical to take account of how much conceptual terrain the speculative analysis incorporates before it is justified in deploying the category of matter in a way that is sensitive to the topography of the analysis. Not only is this significant from a methodological standpoint, but also, more importantly, establishing the indeterminate presuppositions of materiality, in our view, accentuates one of the unique features of Hegel's analysis of the ground level of the natural register: the constitutive indeterminacy that makes materiality possible. In this sense, Hegelian nature is much *less* than materiality at its zero level. And this starting point constitutes the beginning of his entire philosophy of the real [*Realphilosophie*]. It is a field of indeterminacy that repeatedly fails at structuration in order to establish, only eventually, the skeletal stability we find in temporal and spatial movement: porous materiality.

There is what has been called a sort of 'reverse ontological proof' functioning in Hegel's analysis, by which we mean to suggest that the extent to which something is *not* conceptual will mark the degree to which it has material existence. In this way, it is nature's extrinsicality that is fundamental to the genesis of its material dimension.⁴⁷ Materiality, to put the point conversely, is a symptomatic expression of a level of the natural world that is minimally conceptual. Overall, we can say that space–time–place–motion and materiality are held to be quite distinct from the types of relationships, self-differentiating and relating, that are characteristic of the conceptual activity that Hegel sees as crucial to the biological organism and the auto-projecting agency constitutive of spirit's historical unfolding. Therefore, when considered in light of the development of organics and spirit, which is, in a precise sense, an inevitable comparison for the conceptual drives operative in philosophical inquiry, this level of nature must be deprived, in some fundamental sense, of a complete sense of conceptuality, which is to say, it remains mired in the abortive spurious infinite which is characteristic of radical exteriority.

What Hegel's analysis offers us, therefore, is a sophisticated conceptual lexicon that allows us to clearly think the indeterminate volatility operating at the genetic level of the natural domain. Simultaneously, it shows

us the real materialism operative in the natural sphere and with which Hegel's philosophy of the real, contra many superficial readings of his philosophy as an absolute idealism cut loose from material reality, begins. Part of Hegel's untimely purchase here insists on two fundamental insights. First, the natural register must have this basic indeterminacy at its core if we begin by framing it in relatively uncontroversial terms such as the non-Idea, the other of the conceptual. The conceptual landscape charted in the opening section of mechanics tells us that such indeterminacy is what we can expect at the micro-level of nature. Surprisingly, Hegel's position gains traction with developments in quantum physics that assign indeterminacy to the micro-interactions of the subatomic 'materials' of the universe, which is nevertheless *not* the consequence of our inability to accurately quantify said interactions. Second, this type of indeterminacy is implicated by the results of empirical inquiry. Hegel's analysis expresses a constant cross-reference with the findings of the empirical sciences in order to generate its conceptual schematic of the basal level of nature. In this sense, empirical data is crucial to pointing the way for speculative analysis.

What we witness here, at least in part, is Hegel's sustained rethinking of classical conceptions of space and time, *à la* Newton, that view them as empty and indifferent to that which fills them, conceptions that insist upon space, time, and matter being in isolation from each other, indifferent abstract containers, as it were, for that which is to 'fill' their respective domains of application.⁴⁸ Rather, for Hegel, the three are intertwined such that materiality expresses the unstable unity, and disunity, first implicated within the matrices of the analysis of space-time coordinates. Concerning the instability inherent in materiality, Hegel writes: 'Matter maintains itself against its self-identity and in a state of extrinsicality, through its moment of negativity, its abstract *singularisation*, and it is this that constitutes the *repulsion* of matter.'⁴⁹ He continues: 'As these different singularities are one and the same however, the negative unity of the juxtaposed being of this being-for-self is just as essential, and constitutes their *attraction*, or the continuity of matter.'⁵⁰ In the Hegelian analysis, matter does not arrive on the scene ready-made such that the forces of attraction and repulsion act on it from outside, as alien, esoteric forms of influence.⁵¹ Materiality, for Hegel, is the unstable diremption and unity of the forces of attraction and repulsion as real. In this sense, Hegel's analysis of nature provides a thoroughgoing materialism constituted by way of movement and forces, one that insists on a decided instability and minimal conceptuality; one established through indeterminacy, the volatility and violence of its unfolding. This material, nevertheless, constitutes the substance, as it were, of the mechanistic interactions that are ruled in terms of the laws

and principles governing inertia, thrust, etc., as they play out on a cosmic level.

Insofar as matter is the inseparability of repulsion and attraction, Hegel characterises it as a relative stability that he denotes by way of the category of *gravity*. Matter, however, as we have seen with temporality et al., reactivates the problematic instabilities that the analysis first traced in spatiality, such that gravity's unity falls outside it, is external to it. Materiality's gravity shows itself as a 'tendency towards a centre',⁵² a Tantalusian centre that, paradoxically, always resides beyond it. This 'tendency' is what we witness in planetary motion around a central body. The *Zusatz* to §262 states: 'Matter searches for a place outside the many, and since there is no difference between the factors which do this, there is no reason for regarding one as nearer than the other.'⁵³ This is the contradiction immanent in mechanistic materiality and further accentuates the instabilities that the analysis tracks in the categories of space, time, motion, and place. In short, none of these categories denotes a 'structure' that is able to assert itself as an autarkic centre that might, in actuality, overcome the perpetual pull outward into externality that problematises the entire register of mechanics in terms of a spurious infinite. Problematically, all materiality unfolds in terms of this problem repeated throughout the various categories constituting the mechanical register. One material body enacts it just as much as the next in a perpetual horizontal register of deferral. The defect of materiality is nothing but the failure to attain a centre, an inwardness, which, simultaneously, is immediately (re-)enacted by another material body in place *x*, time *y*. We get a sense of the bad infinity that constitutes mechanical materiality in the *Zusatz* to 262: 'Gravity is not the dead externality of matter, but a mode of its inwardness. At this juncture, this inwardness has *no place here* however, for matter, as the Notion of that which is Notionless, is still lacking in inwardness.'⁵⁴ Not only does this passage get at the barrenness of materiality, that which is 'Notionless'; it also, most importantly, indicates the ultimate limit of the mechanical sphere. At this point, thought is forced to consider phenomena (those under the sway of gravity) that overwhelm the very conceptual distinctions that the analysis had generated to this point in its development. The structure of gravity-centrality serves as a radical fissure within the very fabric of the mechanistic domain, hence the analysis's demand for a new conceptual schema to account for such gravitational pull inward. The emergence of centrality implicates a new set of categories that will retroactively restructure the mechanical matrix in terms that are beyond the mechanical register and so constitute a new one. It, therefore, constitutes an irrevocable break from the purely mechanistic viewpoint which, paradoxically, was nevertheless generated from within the mechanistic field's own limitations. It is, in

this sense, a Cartesian-Spinozistic quasi-substance of under-determination that ruptures by way of its own internal limitations. How such a thought is possible within the coordinates of early Schellingian nature philosophy is not immediately evident, hence Hegel's uniqueness in this context.

However, the speculative analysis's introduction of the category of gravity, which opens the way to the register of Physics (the second major division in Hegel's text), is a contingent development in the analysis. Materiality, as we have shown, repeats the problems first outlined by the category of spatiality. Because of this repetition, the analysis demands a more comprehensive viewpoint from which to think the natural register. In so doing, thought looks to the findings of empirical science and discerns that gravity is that phenomenon that meets the demand for centrality that thought first discovers in terms of the limits of materiality. However, there is nothing in the signification of the concept of materiality itself that necessitates that the only category that might resolve such a tension is gravity. Instead, thought finds, by way of empirical findings, that gravity is the term that offers a more comprehensive viewpoint from which to unfold the problems developed in terms of mechanics (space-time, matter). But in such a discovery it also has to recognise the contingency of such a development. Gravity is what thought discovers in reference to empirical data. However, the fact that gravity is what it finds in the world that responds to the problems inherent in mechanistic materiality lacks the type of necessity that we find within, say, the domain of logic. There is nothing, in other words, that necessitates that these phenomena arise as such other than the brute fact that they do, that is, mechanistic events *x*, *y*, and *z* transpired in mechanistic terms. But to respond to the question as to why these events are necessary with 'they just happen that way' is to concede an element of contingency in their unfolding. This brute facticity resident in the natural register is a point that the speculative analysis cannot remove, hence the utter contingency at the heart of Hegel's analysis of nature.

A dimension of this contingency is what Burbidge describes as 'secondness', or the way in which the philosophy of nature insists on a domain for the emergence of the novel, the unexpected, and the unpredictable. Burbidge writes: 'Secondness or contingency is critical, then, at two stages. Initially it indicates the brute experiences that dialectically frustrate absolute claims to knowledge. But more critically, that frustration must be taken seriously as both conditioning that original claim and being conditioned by it.'⁵⁵ This necessity of contingency only gets at one side of the dialectical formulation of contingency as it unfolds in the natural register.⁵⁶ The other, more radical, side maintains that it is only after the fact of the emergence of a new category, here of gravity and centre, the base level

of physics, that Hegel's dialectical analysis can *retro*-posit, project backwards, and maintain the necessity of this emergence from the mechanical conditions that grounded that very possibility (e.g. space-time). This new order constitutes a (re-)coordination that was impossible *solely* in terms of the categorical distinctions that were in place prior to this retroactivity. An entirely different conceptual constellation is necessary for the inwardness of gravity, and this phenomenon cannot be reduced to strictly mechanistic explanations. What the analysis shows is that prior to the new category's retroactive auto-positing, there is no strong sense of necessity, contra Stone, involved in the genesis of the new domain of categories. There is an utter contingency to the necessity that the speculative analysis traces in the philosophy of nature. Žižek attempts to substantiate a similar point when he writes: 'yes, the universal notional form imposes necessity upon the multitude of its content, but *it does so in a way that remains marked by an irreducible stain of contingency* . . . the frame itself is always also a part of the enframed content . . . the universal genus encounters itself among its particular-contingent species'.⁵⁷ There are distinct deployments of the category of contingency in Hegel: one, as to how this category unfolds in the *Logic* (dependence, conditionality); two, how it relates to nature (irrationality and chance).⁵⁸ What this means is that prior to the analysis's retro-positing of necessary connections, nature at its zero level, in some opaque sense, both affirms and negates the emergence of the novel category. The analysis indicates that the unique category might just as well be gravity as not, and this is the most radical form of contingency, the contingency of necessity. Hegel's standpoint allows us to think not only that it is the universal form that necessitates contingency but also, more strikingly, that there can be no form of necessity that is not already mired in the contingent. In this sense, contingency takes on a more comprehensive role within the coordinates of Hegel's philosophy of nature.⁵⁹

This move functions as an attractive alternative to those who argue that Hegel consistently undermines the effective role contingency plays in the system insofar as it only has meaning in subordination to the universal. Quentin Meillassoux, for instance, writes: 'in Hegel, the necessity of contingency is not derived from contingency as such and contingency alone, but from a whole that is ontologically superior to the latter'.⁶⁰ This allegation is one that, to a certain extent, is substantiated by some of the commentary that has been dedicated to Hegel's thought.⁶¹ What this would seem to suggest is that the whole is rational, while nature functions as a contingent residue. Bracketing the question as to the origin of that contingency, we come to a much more radical insight into the Hegelian perspective. It is not that nature has a contingent element that is sublated in terms of the whole's rationality, but, instead, much more radically, it is

to maintain that nature displays a fundamental contingency at its core that proves a perpetually problematic epicentre of reticent facticity that destabilises speculative thought's demand for comprehensive and encompassing systematic necessity. This reticence would constitute the not-whole of nature. Not only does our analysis of space, time, and materiality support such a thesis, but the text's transition from 'mechanics' to 'physics', and the section on 'organics' demand it. If this is the case, we have significantly intensified the role that contingency plays in the Hegelian analysis of nature, and it is not immediately reducible to a dependent derived from an opaque ontological totality. Indeed, the contingency of one 'thing' happening after another in an unrelenting series risks collapsing into meaninglessness, as our analysis of spatiality has shown. This very threat is what Hegel means by way of the spurious infinite, hence the purchase of this term in generating a distinctly Hegelian conception of nature.

Taking this upshot as the result of our analysis so far, we are going to pursue the problem of nature's indeterminate exteriority, and the issue of contingency, as it unfolds in the context of what is, for Hegel, nature's most complex structuration, the animal organism. It is our suspicion that nature's indeterminacy, contingency, and radical exteriority, which we have seen as permeating the mechanical field, will traumatise the animal organism, which also empties the animal into a spurious infinity of a life-death cycle. To the extent that this problem *remains* active at the outset of the section 'Organics' implies that it is also present throughout the entirety of the section on Physics, hence our ability to bypass a systematic analysis of the writings on physics. We will argue that the animal organism's structure implicates the processes of sickness and death that function as the most complex expressions of nature's radical externality, its volatile indeterminacy. These phenomena precisely instantiate what we maintain to be the very problem of Hegelian nature: a radical exteriority that fundamentally limits the material realisation of conceptuality. This problem, moreover, permeates nature all the way across.

Notes

1. PN§254.
2. PN§254; W9§254.
3. For a discussion of the distinction between connection [*Beziehung*] and relationship [*Verhältnis*], see George Di Giovanni's 'Translator's Note', in *SL*, p. lxviii. *Beziehung* denotes a minimal form of external affectation between terms, usually in the context of the more immediate categories of being. *Verhältnis*, by way of contrast, denotes more mediated, dialectical relations in which one term is reflected in the other internally, and vice versa; it is also usually deployed in the context of the 'concept' and the 'Idea'. While these are logical distinctions, our deployment of 'connection' here is meant to

reflect this difference. Our emphasis on connection is informed by our thesis concerning nature's exteriority.

4. *PN*§254 *Remark*.
5. See *Hegel's Logic: Being Part One of the Encyclopedia of the Philosophical Sciences* (1830), trans. William Wallace (Oxford: Clarendon Press, 1975), §142.
6. The lack of determinate structuration with which nature begins involves a radical indeterminacy that might be read to anticipate developments in twentieth-century physics. See, for example, the 'Copenhagen Interpretation' of quantum theory and Heisenberg's principle of uncertainty. The indeterminacy of the activity of quantum matter is *not* just a problem with the observer but with the Real itself. See Werner Heisenberg, *Physics and Philosophy* (New York: Penguin, 2000), chs 2 and 3.
7. See Richard Dien Winfield, 'Space, Time and Matter: Conceiving Nature Without Foundations', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 51–70 (p. 54). While we think Winfield gives a careful reading of the connections of the categories of space–time–place–motion, we largely disagree with his apparent endorsement of a reading complementary to Stone's, i.e. a strong *a priori*ism, hence his title 'conceiving nature without foundations'. In a sense, we seek a nature without foundations but not in the sense that Winfield assigns this location. We seek a nature with indeterminate foundation, one that, in this sense, originates in absence, but that is not therefore a result of pure *a priori* determinations. These are insights gleaned as a result of thought operating in light of the findings of the empirical sciences.
8. See Immanuel Kant, 'Critique of Practical Reason', in *Practical Philosophy*, trans. and ed. Mary J. Gregor (New York: Cambridge University Press, 1996), p. 269 (5: 162).
9. *PN*§254, *Zusatz*, p. 224.
10. *SL*, 'b. The quantitative infinite process', pp. 191ff. Similarly, as we will see in time's repetition of key problems instantiated by spatiality, the quantitative infinite process *repeats* structural problems that Hegel first isolates in his analysis of finitude-infinity and the 'alternating determinations of the finite and infinite', See, for instance, 'C. INFINITY', pp. 108ff.
11. *SL*, p. 193.
12. *SL*, p. 193.
13. *SL*, p. 193.
14. *SL*, p. 193.
15. *SL*, 'b. Alternating determination of finite and infinite', pp. 110ff. But also, 'b. The quantitative infinite process', pp. 191ff; *W5*, 'b. Wechselbestimmung des Endlichen und Unendlichen', pp. 152ff., and 'b. Der quantitative unendliche Progreß', pp. 262ff.
16. *PN*§252, *Zusatz*, p. 219, emphases ours.
17. Consideration of Petry's very useful section 'Terminology' (pp. 141–78) in his Introduction to Hegel's *Philosophy of Nature* proves productive in this context. Concerning 'determinate being' he writes:

Determinate being: Dasein. Hegel defines the category in §§89–95 of the 'Encyclopedia', where he quotes Spinoza's 'omnis determination est negatio' . . . in support of the proposition that the foundation of all determinateness is negation, an exclusion of other characteristics. He takes it to be quite distinct from existence . . . mainly on account of the latter's presupposing a *ground* and not mere being. (p. 152)

See also Petry's remarks on '*Determinateness: Bestimmtheit*. The quality of being determinate, definiteness, distinctness, preciseness' (p. 153). While the *concept* of spatiality has a certain distinctness (i.e. externality), the *reality* that it articulates is that which is imprecise, indistinct, and therefore, on our reading, indeterminate, or underdetermined.

18. *PN*§254; *W9*§254.
19. *PN*§254.
20. *PN*§257, *Zusatz*; *W9*§257, *Zusatz*, translation modified.
21. *W9*§257, *Zusatz*.
22. See Burbidge, 'New Directions in Hegel's Philosophy of Nature', p. 182.
23. *PN*§250; *W9*§250.
24. See Adrian Johnston, 'The Weakness of Nature: Hegel, Freud, Lacan and Negativity Materialized', in Slavoj Žižek, Clayton Crockett, and Creston Davis (eds), *Hegel and the Infinite: Religion, Politics and Dialectic* (New York: Columbia University Press, 2011), pp. 159–79. See, for example, where Johnston states:

combining the neglected aspect of *Beyond the Pleasure Principle* (i.e. the shift from a strong to a weak pleasure principle . . .) with its rejected aspect (i.e., Freud's anchoring of his hypothesis and speculations in bio-material nature itself) has the startling consequence of pointing to a somewhat counterintuitive notion: Nature itself is weak, vulnerable to breakdowns and failures in its functions. This challenges the intuitive notion of it as being an almighty monistic nexus of seamlessly connected elements controlled by inviolable laws of efficient causality . . . By contrast, a nature permitting and giving rise to, for example, beings guided by dysfunctional operating programs not up to the task of providing constant, steady guidance doesn't correspond to the fantasy of a quasidivine cosmic substance as a puppet master . . . a veritable avalanche of current research in genetics and the neurosciences reveals the brains and bodies of humans to be open qua massively underdetermined by preestablished codes. (p. 162)

- While Johnston's examples in this passage centre on humans, the upshot of the thesis is not *underdetermination is an aspect of material nature itself*. He writes: 'What if subjects operating in excess of the algorithms of evolution and genes *are outgrowths* of an inconsistent, fragmented materiality from which these same algorithms . . . also arise?' (p. 167, emphasis ours).
25. In this regard we believe, contra the standard narrative, that the absence with which Hegelian nature begins comes closer to Schelling's thoughts on nature around 1810, as developed in the *Freiheitsschrift* and the *Stuttgart Seminars*, and *not* the 'Identity Philosophy' from ten years earlier. In *Philosophical Investigations into the Essence of Human Freedom*, trans. Jeff Love and Johannes Schmidt (New York: SUNY Press, 2006), Schelling connects what he describes as a 'relative non-being' to the issue of *ground*, stating that the absolute's existence must be reflexively self-grounding (p. 27). He writes that: 'This ground of his existence, which God has in himself, *is not God considered absolutely*, that is, insofar as he exists; for it is only the ground of his existence' (p. 27, emphasis ours). In the 'Stuttgart Seminars', in *Idealism and The Endgame of Theory: Three Essays by F.W.J Schelling*, trans. and ed. Thomas Pfau (New York: SUNY Press, 1994), pp. 195–243, Schelling states, somewhat enigmatically, that this ground is 'a *relative non-being*' (p. 209, emphasis ours). This relative absence strikes affinities with the reading of the base level of Hegelian nature that we are attempting here.
 26. See René Descartes, *Meteorology*, in *Discourse on Method, Optics, Geometry, and Meteorology*, trans. Paul J. Olscamp (Indianapolis: Bobbs-Merrill, 1965). Descartes presents a thoroughgoing mechanistic viewpoint concerning matter and physics. There is *no* indeterminacy in Cartesian materiality; instead all bodies are composed from one type of matter and it is infinitely divisible (6: 239), mechanism reigns. In this sense, Cartesian substance is a plenum which, when considered against the conceptual defectivity permeating Hegel's conception of spatiality (and his conception of matter), marks the two systems of nature as radically divergent.
 27. For Leibniz, monads are simple substances (Pr. 1) and they 'all go confusedly to infin-

- ity, to the whole' (Pr. 60) and there is no way of 'explaining how a monad can be changed or altered internally by some other creature' (Pr. 7). Nevertheless, Leibniz also states that 'everything is a plenum, which makes all matter interconnected. In a plenum every motion has some effect on distant bodies . . .' (Pr. 61). Despite this perplexing tension, there does not appear to be a significant form of indeterminacy involved in the plenum which Leibniz asserts of *everything*. See G. W. Leibniz, 'The Principles of Philosophy, or the Monadology (1714)', in Roger Ariew and Eric Watkins (eds), *Modern Philosophy: An Anthology of Primary Sources*, 2nd edn (Indianapolis: Hackett, 2009), pp. 275–84.
28. Consider Spinoza's insistence that each attribute must be understood solely in terms of itself and not any other. Each attribute, therefore, is thoroughly independent of any other and rigidly determined in its own right. Consequently, there is not only no interaction between heterogeneous attributes, but there is also no indeterminacy, contingency. This absence constitutes one of the fundamental differences separating Spinoza's and Hegel's philosophical systems. See Baruch Spinoza, *Ethics*, trans. Samuel Shirley (Indianapolis: Hackett, 1992), specifically Pr. 10, I and Sch., Pr. 10, I and also Pr. 6, II. Spinoza states: 'Each attribute of one substance *must be conceived through itself*' (Pr. 10, I, emphasis ours). He subsequently elaborates: 'For it is in the nature of substance that each of its attributes be conceived through itself, since all the attributes it possesses have always been in it simultaneously, *and one could not have been produced by another*; but each expresses the reality or being of substance' (Sch., Pr. 10, I, emphasis ours).
 29. Kant's writings on teleology might be read as an intermediary between Spinozistic and Hegelian accounts of nature, substance, and matter. Kant's 'Dialectic of the Teleological Power of Judgment', in his *Critique of the Power of Judgment*, ed. Paul Guyer, trans. Paul Guyer and Eric Matthews (New York: Cambridge, 2000) is especially important in this regard. The dialectic develops two contradictory viewpoints, Kant writes: '**Thesis**: All generation of material things is possible in accordance with mechanistic mechanical laws. **Antithesis**: Some generation of such things is not possible in accordance with merely mechanistic laws' (5: 387). Kant argues that it would be impossible for human thought, such as it is, to know about organised, living beings, if our empirical investigations were to operate along strictly mechanistic (causal) lines of inquiry. Therefore, he states that it would be futile to hope that a Newton, operating under strictly mechanistic principles, might 'make comprehensible even the generation of a blade of grass . . .' (5: 400). In light of this seeming antinomy, Kant argues that we must presuppose a purposiveness in nature that is to ground our empirical inquiries (5: 379). However, Kant repeatedly states that this purposiveness only holds as a regulative principle for the reflecting power of judgement (i.e. subjectively). We have no way of affirming if it exists objectively in the world. Therefore, we operate 'as if' it does without knowing that it does (5: 379). In this sense, Kant claims that mechanistic causal explanation has objective purchase whereas teleology is purely regulative and subjective. But this caveat problematises the ways in which the registers of teleology and causal mechanism are supposed to interact. This restriction of purposiveness to a regulative principle of reflective judgement is entirely at odds with Hegel's project in the philosophy of nature that reads, in part, as an attempt to show the objective emergence of purposiveness (teleology) from within the mechanical matrix of materiality.
 30. See *PN*§271, *Zusatz*, where Hegel comments on the deficiency of the mechanistic standpoint and how it leads to its own overcoming, i.e. the domain of physics.
 31. Here we only peripherally engage Hegel's analysis of the point, plane, three-dimensionality, etc. Instead, we focus on the ways in which temporality is in some crucial sense intimately bound to the limitations of spatiality. For secondary literature on these aspects of Hegel's thought, see, for example, Lawrence S. Stepelevich, 'Hegel's Geometric Theory', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 71–96; Halper, 'A Tale of Two

- Metaphysics', pp. 41–2; and Dieter Wandschneider, 'Räumliche Extension und das Problem der Dreidimensionalität in Hegels Theorie des Raumes', *Hegel-Studien* 10 (1975), pp. 255–73.
32. *PN*§258.
33. See Winfield, 'Space, Time and Matter', p. 57, for a sense of the opaque secondary literature that Hegel's account of temporality has generated. Elaborating on this difficult transition, Winfield writes:
- If space as a whole transcends itself, however, the negation in question cannot fall within space, as a merely spatial limit. In this sense time can count as the self-transcendence of space in its entirety, for the differentiation between space at one moment and at another is that whereby space as a whole is external to itself. That differentiation goes beyond any distinguishing between points and lines and planes that is internal to space. Instead, it comprises a negation of space in which space stands in relation to its other, where that other is defined in terms of nothing but the totality of space posited as external to itself. Since each differentiated space is subject to the same self-externalization by which each spatial now is immediately supplanted by another, time's negation of space is ongoing . . . *Time is . . . the self externality of immediate self-externality.* (p. 58, emphasis ours)
34. It is important to note that the transition from space to time is not of a temporal nature. If that were the case, then the emergence of time would itself *presuppose* time. Hence the need to remember here that Hegel's analysis unfolds in terms of logical succession, not temporal. Winfield writes: 'The move from point to line to plane is not temporal in character because it itself involves no continuous differentiation of spatial backdrops. A hopeless paradox would, of course, arise if the transition from space to time were temporal, rather than categorical, for then the very emergence of time would be preceded by a passage of time' ('Space, Time and Matter', p. 60).
35. *PN*§258.
36. *PN*§258 *Remark*.
37. Stone goes so far to say that the negativity constituting time is 'simultaneously entirely material (in that it is internally differentiated) and entirely conceptual (in that it is completely self-identical)' (*Petrified Intelligence*, p. 40).
38. *PN*§258 *Remark*.
39. We believe Wandschneider gets at spatiality's revenge by way of what he describes as 'the problem of temporal extension' [*Das Problem zeitlicher Extension*]. He writes: 'While here duration is taken as an *existence in change*, it appears, as it were, as a *temporal asunderness-being* and therefore as the specific manner of *temporal extension*.' See Dieter Wandschneider, *Raum, Zeit, Relativität: Grundbestimmungen der Physik in der Perspektive der Hegelschen Naturphilosophie* (Frankfurt am Main: Klostermann, 1982), p. 87. The original states: 'Indem Dauer hier als ein *Bestehen in der Veränderung* gefasst ist, erscheint sie gleichsam als ein *zeitliches Aussereinander-Sein* und damit als die spezifische und damit als die spezifische Weise *zeitlicher Extension*' (translation ours).
40. This, of course, can be directly contrasted with Kant's analysis of space-time in terms of their isolation from one other and their status as the subjective forms of intuition. Kant eventually complicates the respective isolation of these forms in his 'Refutation of Idealism', See Winfield, 'Space, Time and Matter', p. 60, on the necessity of a spatial point of reference for the internal unfolding of temporal succession. For the dialectical, interpenetrating nature of space and time, the account's relevance to contemporary geometry and physics, and the advance of the Hegelian position over Kant's, see Lawrence S. Stepelevich, 'The Hegelian Conception of Space', *Nature and System* 1 (1979), pp. 111–26. For literature concentrating on Kant's and Hegel's differences in this context, see also Michael Inwood, 'Kant and Hegel on Space and Time', in

- Stephen Priest (ed.), *Hegel's Critique of Kant* (Oxford: Oxford University Press, 1987), pp. 49–64.
41. *PN*§261.
 42. Winfield, 'Space, Time and Matter', p. 61.
 43. *PN*§261.
 44. Winfield, 'Space, Time and Matter', p. 61.
 45. *PN*§261.
 46. *PN*§261.
 47. See Slavoj Žižek, 'Hegel and Shitting', in Slavoj Žižek, Clayton Crockett, and Creston Davis (eds), *Hegel and the Infinite: Religion, Politics and Dialectic* (New York: Columbia University Press, 2011), pp. 221–32. Žižek writes: 'the existence of material reality bears witness to the fact that the Notion is not fully actualized. Things "materially exist" not when they meet certain notional requirements, but when they fail to meet them. Material reality is, as such, a sign of imperfection' (p. 227).
 48. *PN*§261 *Remark*.
 49. *PN*§262.
 50. *PN*§262.
 51. See Hegel's criticism of Kant's analysis of these relations. *PN*§262 *Remark*.
 52. *PN*§262 *Remark*.
 53. *PN*§262, *Zusatz*, p. 243.
 54. *PN*§262, *Zusatz*, p. 243, emphasis ours.
 55. See John Burbidge, *Hegel's Systematic Contingency* (New York: Palgrave Macmillan, 2007), p. 54. For the criticisms of 'secondness' that Pierce raised against Hegel, see, for example, Robert Stern, 'Pierce, Hegel and the Category of Secondness', *Inquiry* 50.2 (2007), pp. 123–55. Here Stern argues that Hegel's account of secondness is closer to Pierce's than the latter may have admitted. In this sense, we read Stern's position as complementary to our own.
 56. For a similar emphasis on the necessity of contingency and its close correspondence with the development of the categories of necessity and contingency as developed in the *Logic*, see, for instance, Nicolas Février, 'La contingence dans la mécanique hégélienne', *Revue Philosophique de Louvain* 95 (1997), pp. 76–102. Février writes: 'Selon Hegel la contingence est une détermination qui revient en propre à la nature: « la propre de la nature, c'est de donner accès à la contingence, et à la détermination extérieure ». Penser la nécessité de la contingence c'est penser la nécessité de la position de la nature par l'Idée absolue' (p. 77).
 57. Žižek, 'Hegel and Shitting', p. 228. See also Catherine Malabou's claim here: 'The form needs to be the content of all that it forms . . .'; Catherine Malabou, *The Future of Hegel: Plasticity, Temporality and Dialectic*, trans. Lisabeth During (New York: Routledge, 2005), p. 35.
 58. See Raoni Padui, 'The Necessity of Contingency and the Powerlessness of Nature: Hegel's Two Senses of Contingency', *Idealistic Studies: An Interdisciplinary Journal of Philosophy* 40.3 (2010), pp. 243–55.
 59. For a sense of some of the literature on the category of contingency, see, for instance, John Burbidge, 'The Necessity of Contingency', in Warren E. Steinkraus and Kenneth I. Schmitz (eds), *Art and Logic in Hegel's Philosophy* (Atlantic Highlands, NJ: Humanities Press, 1980), pp. 201–17; Dieter Heinrich, 'Hegels Theorie über den Zufall', *Kant-Studien* 50 (1958–59), pp. 131–48; Stephen Houlgate, 'Necessity and Contingency in Hegel's Science of Logic', *The Owl of Minerva* 27.1 (1995), pp. 37–49; Jean-Marie Lardic, 'La Contingence chez Hegel', in Hegel, *Comment le sens commun comprend la philosophie* (Arles: Actes Sud, 1989), pp. 61–108.
 60. Meillassoux, *After Finitude*, p. 80. This criticism has been raised by several thinkers. See Adorno, *Negative Dialectics*, and its section on Hegel, 'The Dynamics of the Universal and Particular', pp. 313–14. The latter functions as a precise instance of similar criticisms that Adorno repeats throughout the text as a whole. He writes: 'A true

preponderance of the particular would not be attainable except by changing the universal. Installing it as purely and simply extant is a complementary ideology. It hides how much of the particular has come to be a function of the universal – something which in its logical form it has always been' (p. 313).

61. Charles Taylor, *Hegel* (Cambridge: Cambridge University Press, 1975), for example, reads Hegel's *Naturphilosophie* in much the way as outlined by Meillassoux, claiming that: '*Nature . . . issues from the Idea*. This is the starting-point of the philosophy of nature and the entire set of *dependent*, interpretive dialectics which make up the philosophy of spirit' (p. 351, emphasis ours). But what this move appears to elide is Hegel's explicit qualification that nature is externality all the way down and *not* in relation to the Idea. See Taylor's succinct account of 'The Idea in Nature', pp. 350–61. He gets at nature's relative contingency in relation to the Idea, writing: 'Because nature is just inner necessity it has lots of contingency in it. Contingency is for Hegel the same as determination from outside. Particular concrete things are full of such contingency and determination from outside' (p. 354). Stone, while arguing for the thorough rationality of the natural register, also claims that 'The conceptual dimension of any form always acts with rational necessity, so its development, and any alternations it makes to its material side are necessary too. But matter is inherently nonrational, hence its initially given characteristics must be merely contingent' (*Petrified Intelligence*, p. 79).

Chapter 3

The Problem of Nature's Spurious Infinite within the Register of Animal Life

The totality of the Physics sections genetically maps materiality's intensifying 'inwardness', its intensifying structural stability and complexity, and concludes with an analysis of what Hegel characterises as the 'chemical process'.¹ More generally, Physics reveals that 'the centre of gravity is no longer a subjectivity sought by matter, but is immanent within it as the ideality of these form-determinations, which are initially immediate and conditioned, but which from now on are developed as moments, *out of the core* of the notion'.² While, in this sense, physical (and chemical) materiality displays a heightened interiority, an 'ideality', it is, nevertheless, still completely given over to external determination, and this exteriority is what separates the realm of Physics from that of Organics. If Hegel's concept of life is 'the movement characterized by division and reintegration into unity', expressing the dynamic 'relationship of individual and universal',³ that is, a fundamental self-differentiating unity, then we are in a position to discern what separates the physical register from that of organics: the objects of physics do not display biological life's self-differentiating return to unity, the complex relationships of self-differentiation and reunification that constitute the organism's self-relational process. While there are connections among various material bodies involved in chemical reactions, they come to material bodies from outside, instead of genetically emerging from within.⁴ It is the externality that permeates the entire chemical process that prompts Hegel to state that the differentiation involved is still 'generally *infected* with division' [*dass er mit der Trennung überhaupt behaftet ist*].⁵ Hegel insists on a fundamental and necessary limit to all inorganic nature (whether mechanical, physical, or chemical). As a recent commentator notes, inorganic nature is devoid of 'a bond that purposively realizes the existence of a whole, that is the absence of an essential (ideal)

internal unity that unfolds by connecting its parts as the truly active, actual ground that rules external necessity'.⁶ At the outset of Hegel's analysis of biological organicity, we discover that it is the absence of a purposefully unifying bond that distinguishes life from the mechanic-physico-chemical processes in which it finds itself embedded. In this sense, we see that exteriority is still plaguing the permutations of Hegelian nature to the exact degree that unifying ideal form remains absent. The instabilities of the chemical process, from the standpoint of speculative analysis, suggest that a more adequate materialisation of ideality, of form, is necessary in order to give that form a corresponding material reality. This materialisation, and its concomitant problems, is what we shall attempt to track and problematise in the remainder of Part I.

Hegel's central thesis, at the outset of the analysis of organics, is that the self-referential unity-and-self-differentiation, characteristic of conceptuality more generally, which we will occasionally demarcate by way of 'autopoiesis', shows itself most forcefully in the variegated phenomena which Hegel captures through the category of *life*.⁷ Concerning this development, a development that the analysis only generates after repeatedly encountering the immanent instabilities of materiality, Hegel writes:

The real nature of the body's totality constitutes the infinite process in which individuality determines itself as the particularity or finitude which it also negates, and returns into itself by reestablishing itself at the end of the process as the beginning. Consequently, this totality is an elevation into the first [*erste*] ideality of nature. It is however a *fulfilled* [*erfüllte*] and negative unity, which by relating itself to itself, has become essentially *self-centred* and *subjective*. In this way, the Idea has come into existence, an initial immediacy, *life* [*Die Idee ist hiermit zur Existenz gekommen, zunächst zur unmittelbaren, zum Leben*].⁸

In organic life we witness the 'first ideality of nature' that is fulfilled [*erfüllte*].⁹ By this fulfilment we are to understand that the immediate origins of the relational process (contra external connection) and its mediated end are united and differentiated in an 'infinite process', which signifies a self-referential process of 'self-production',¹⁰ literally *auto* (self) *poiesis* (creation/production), which, for Hegel, is the very structure of subjectivity. Strikingly, Hegel refers to this accomplishment as the '*Idea* having come into existence'.¹¹ At first glance, in organic phenomena we witness a qualitative leap beyond the externality and isolation that destabilised the moments of the chemical process, where both beginning and end fell externally outside each other and were, therefore, thoroughly bound within the confines of the inorganic.¹² What Hegel's analysis attempts to articulate is precisely how nature's immanent limitations open the possibility of more complex structuration. Subsequently, the analysis charts the developments

of organic life as a more sophisticated material structure that is, at one and the same time, dependent on those preceding conditions and somehow freed from them in terms of its restructuring of those antecedents. This restructuration generates a field of terms with an entirely distinct constellation of possibilities, which are bound to those preceding conditions, yet utterly irreducible to them, that is, the chemical, physical, mechanical levels. What this achievement simultaneously indicates, however, is how this advance is won within, and alongside, the entire series of categories that have proven insufficient to such a self-relational configuration. Autopoietic self-relationality is only made possible alongside, and within, the register of carnage that constitutes nature's fitful exteriority, its impotent interiority, conceptuality. The realm of the dead provides the materials for the vital, transformative reconstruction characteristic of the living. Or, the living are, in some significant sense, permeated with materials of non-life.

However, it is important to recognise that this 'triumph' of the concept's materialisation, 'the immediate existence of the Idea', is only one dimension of the speculative analysis which, when considered in light of its context within the text as a whole, places several problematic caveats on the natural register's advance in terms of its 'first fulfilled ideality'. Too often the problematic and dire implications of Hegel's complete analysis of the organic register are overshadowed by a one-sided, and largely unwarranted, overemphasis on the concept's triumph in nature – constituting only a moment of the entire conceptual narrative.¹³ Our efforts pursue an alternative line of advance that seeks to function as a counterpoint to such a tendency – emphasising the ample textual evidence that outlines the perpetual problems faced by this immediate existence of the concept in the natural realm. Unquestionably, Hegel's analysis of the animal organism begins with 'organisms that thoroughly pervade' their material members – the negative activity that demarcates the qualitative chasm separating life from the inorganic.¹⁴ And, accordingly, this development functions as negative unity's achievement in the natural world. However, it is critical to understand that negativity's pervading of the material body is only the *opening* of Hegel's analysis of animal life. Nonetheless, the distinction between origins and results is crucial in Hegel's philosophy more generally and is no less the case here within the contours of his philosophy of the real.¹⁵ Indeed, to conflate a conceptual result with its beginning, in the Hegelian analysis, is to violate one of the fundamental tenets of speculative method. As Hegel repeatedly states, the entire truth of a structure shows itself in its *conclusion*. Overemphasising the concept's 'triumph in nature' violates this methodological commitment.

Such emphasis tends to elide the concrete details of the concluding analyses of the realisation of the concept, as animal organism, in nature.

Considering the 'Table of Contents' shows us that the analysis of animality concludes with 'Assimilation' (PN§357–66) and 'Generic Process' (PN§367–76). Revealingly, however, those processes chart the most fascinating, bizarre, and problematic passages of Hegel's entire analysis of the natural register: they expose the violence and fragility constituting the animal world, the radical insufficiency of nature's most complex structuration when considered against the backdrop of the *Logic* and the life of spirit, that is, the location from which the philosophy of nature takes place. The analyses address a range of subjects that Hegel views as essential to the very nature of animality; these include instinctual urge (aggression), the digestive process of eating (and excrement), *intraspecies* conflict (sex-relation), *interspecies* tension (violence), sickness and pathology, the vague possibility of restorative therapy, habituation, and, most revealingly, the flat-line of death. These are the pressing conceptual dilemmas with which Hegel's analysis of the natural register, and the animal organism, properly speaking, concludes. Hegel, therefore, in some important sense, must, as per his speculative method, view these categories as articulating a fundamental conceptual insight into what, only in the beginning, shows itself as the unified, self-referential, biological organism, nature's triumphant 'first ideality'. It is our objective, consequently, to systematically explore these passages in order to generate a precise sense of what actually unfolds at the conclusion of Hegel's analysis of the animal organism in order to attempt to articulate what this must mean for Hegelian nature more generally. By way of introduction, we venture the suspicion that these problematic phenomena are nothing other than higher order expressions of Hegelian nature's radical exteriority and indeterminacy. In other words, nature is permeated, in the end, with a conceptual structuration (processes of biological and animal life) that is inadequate to the demands of conceptuality that we encounter from within the contours of thought and spiritual culture. We will want to systematically maintain the following thesis: nature's spurious infinite of exteriority is crucial to the genesis of organic life and yet, simultaneously, perpetually threatens the latter with violence and utter annihilation. This is the problematic situated at the unstable core of Hegelian nature.

Concentrating on the processes of assimilation and the phenomena of sex, violence, disease, and death, we will attempt to develop a precise sense of the organism's entanglement with the irrevocable facticity of its environment and the way in which this severely restricts its self-propelling activity, that is, *the* problem facing ideality in the natural setting.¹⁶ Hegel's speculative analyses of these phenomena make explicit the ways in which nature's most sophisticated subjectivity is perpetually traumatised by externality and the contingent indeterminacy that not only destabilises the mechani-

cal register but, we believe, characterises Hegelian nature more generally. Just as space-time and matter were perpetually subjected to determination by that which was radically external to them, so is the animal organism perpetually engaged by a series of alien forces that impose themselves upon the animal world from outside. In this sense, the problems that the animal faces analogically reflect, repeat, and intensify the brute facticity of externality inherent in the very (quasi-)structure of spatiality *and* thought's attempt to render space-time's indeterminacy conceptually. Our thesis in this context maintains that sickness and, ultimately, death, operate as the logical consequence of material nature's brute exteriority, the spurious infinite instigated by way of such radical exteriority. The complete unfolding of this thesis results in a speculatively problematic tension at the very centre of Hegel's conception of nature. Nature, as material externality, comes to generate the inwardness of animal subjectivity, yet that very inwardness is perpetually threatened with annihilation by the very conditions that were crucial to that genesis (the material inorganic). Sickness and death, therefore, operate as precise expressions of the problem operative in Hegelian nature. Nature's externality (materialism) is crucial to the genesis of internality (idealism); however, this externality threatens the very modalities of internality that it supports (problems of adaptation, hostility, etc.). Sickness and death function as a precise example of nature's radically generative extrinsicality and signify the unquestionable merit and danger of that exteriority: it is crucial to life while, simultaneously, because of its very nature, threatening any and every form of life with the oblivion of express negation.

In contrast to the determinations that animality presupposes (chemistry, geological nature, vegetable organics), its uniqueness resides in what Hegel characterises as the negative unity permeating all its actually differentiated parts. Of this actually differentiated negative unity, Hegel writes: 'Organic individuality exists as *subjectivity* in so far as the externality proper to shape is idealized into members, and in its process outwards, the organism preserves within itself the unity of selfhood.'¹⁷ In the animal we find quite literally an existent subjectivity and this achievement actualises nature's most pronounced inwardisation [*Erinnerung*].¹⁸ The animal displays key features of self-organisation, ecstatically projecting itself further into, and beyond, the present state of affairs in which it finds itself embedded. Self-organisation and projection express ideality's emergent freedom and spontaneity from *within* the ruling determinations of externality, which continue to permeate the natural registers more generally. The animal displays, for instance, 'limited *self-movement*' [*zufällige Selbstbewegung*]; it has a voice that expresses 'its autonomous movement as a free vibration *within itself*'; it generates heat which indicates the 'the independent subsistence

of parts in the permanent preservation of its shape'; it also has interrupted 'intussusception' to an individual, non-organic nature (unlike plant life).¹⁹ The most important feature of animality's subjectivity, however, is what Hegel calls its immediate universality, the 'immediately *universal* in determinateness', in that it has sense and feeling – 'the existent ideality of determinate being'.²⁰ As sentient, animality is not poured out in the plenum of material environment such that it is unable to distinguish itself from the manifold of objects in which it is immersed; rather, it carves out a negative unity that distances it from that context and into which those external determinations are drawn and experienced in sensations of pleasure, pain, etc. The uniqueness of sensibility and feeling is not such that the environment imprints itself on the animal, the case is rather the opposite. The animal assimilates the environment to itself, transforms the latter into an inner, qualitative affection of its own.²¹

Subjectivity's negative unitary distance, which permeates all the parts yet is reducible to none, Hegel captures through the category of soul [*Seele*]²² whose *differentia specifica* are sensation [*Empfindung*] and feeling [*Gefühl*].²³ It is in the sensual soul of animality that the centre strived for by the exteriority of the materiality of the mechanical realm is truly overcome insofar as animal subjectivity functions as the centre of the organism. Engaging its factual environment, it transforms this manifold of objects whose origins are of a strictly external nature with the consequence that those transmogrified objects become its own. Moreover, the negative transformative unity operative at the core of this activity holds to itself through those determinations. This allows us to say that the negative unity characteristic of animal subjectivity restructures the external coordinates of spatiality such that that externality has no truth for subjectivity. Subjective unity permeates the manifold of bodily systems and parts and yet is reducible to none of them, and therefore indicates the minimal 'surplus' that the body's material systems carry immanently within them.

Animality as a self-organising project is a perpetual process of self-generation and self-duplication, and this duplicity Hegel refers to as 'living universality' which he strikingly calls the concept [*der Begriff*].²⁴ In this sense there is a fundamental way in which Hegel views the animal world as the concept made material, its literal hypostatisation, and yet, simultaneously, as not the fully developed concept but only an implicit one, and therefore incomplete. It is this rendering of the concept in biological materiality that certainly connects spirit to the natural register, probably bringing with it a host of ethical implications for spirit in its orientation towards nature. As existent conceptuality, the analysis shows that the animal organism passes through a triadic structure of syllogistic determinations. Each determination is in itself the totality of the substantial

animal organism, yet, simultaneously, as a result of its syllogistic form, each determination transitions into the others, so that 'The existent totality of the animal is therefore the *result* of this process.'²⁵ This is why animality is duplicitous: it is a process of self-duplication and (re-)production where every immediate beginning can also be read as a mediated result, and this vertiginous return to self, at both beginning and end, is the qualitative difference distinguishing the living from the house of the dead. Life is not poured out in a pure plenum of being but rather is only insofar as it makes itself what it is and preserves itself in that making. It is the 'pre-existent end, and is itself merely result'.²⁶ The moments of the animal life process are 'Formation (Shape)' (§353–6), 'Assimilation' (§357–66), and 'Generic Process' (§367–76) – each moment of which undergoes its own internal dynamic process, therefore reinforcing the mediation that permeates animality through and through. 'Shape' analyses the complex set of systems constituting animality in itself, its corporeity that gears it on to the world and its factual environment. Pursuing developments in eighteenth- and nineteenth-century theories in medicine and physiology, and referencing works from figures as diverse as Johann Heinrich Ferdinand von Autenrieth, Goethe and Marie François Xavier Bichat, Hegel offers a dialectical reconstruction of each system essential to the corporeal whole (sensibility, irritability, and reproduction). While these interior developments are of interest in their own right, we intend to advance directly to 'Assimilation' before continuing into the details of the 'Generic Process', as it is in these locations that we get the clearest articulation of the ways in which the radical exteriority of the natural register comes to perpetually confront the animal organism in a myriad of necessary and problematic modalities. In this sense, we pass directly to the concrete details of the living actuality of the animal organism in order to develop a real sense of the problems with which it is perpetually beset.

Notes

1. *PN*§326–36.
2. *PN*§308, emphasis ours.
3. See Annette Sell, 'Leben', in Paul Cobben, Paul Cruysberghs, Peter Jonkers, and Luc De Vos (eds), *Hegel-Lexicon* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2006), pp. 237–40, as referenced in Cinzia Ferrini, 'The Transition to Organics: Hegel's Idea of Life', in Michael Baur and Stephen Houlgate (eds), *A Companion to Hegel* (New York: Wiley-Blackwell, 2011), pp. 203–24 (p. 211).
4. For an extended analysis of the chemical process in Hegel's system as it unfolds in both the *Logic* and the *Philosophy of Nature*, see John Burbidge's excellent monograph *Real Process: How Logic and Chemistry Combine in Hegel's Philosophy of Nature* (Toronto: University of Toronto Press, 1996); see also Ulrich Ruschig, 'Chemische Einsichten Wider Willen: Hegels Theorie der Chemie', *Hegel-Studien* 22 (1987), pp. 173–9.

5. *PN*§335; *W9*§335, emphasis ours, translation modified.
6. Ferrini, 'The Transition to Organics', pp. 211–12.
7. For a sense of how Hegel's strategy functions here, at least in part, as an appropriation, rethinking, and redeployment of Kant's approach to the problem of teleology and self-organising organisms in the natural register, consider Kant's *Critique of the Power of Judgment*. Kant writes: 'In such a product of nature each part is conceived as if it exists only **through** all the others, thus as if existing **for the sake of the others** and **on account of** the whole, i.e., as an instrument (organ), which is, however, not sufficient (for it could also be an instrument of art, and thus represented as possible at all only as an end); rather it must be thought of as an organ that **produces** the other parts (consequently each produces the others reciprocally), which cannot be the case in any instrument of art, but only of nature, which provides all the matter for instruments (even those of art): only then and on that account can such a product, as an **organized** and **self-organized** being, be called a natural end' (5: 374). Kant, however, repeatedly appears to emphasise how this account of the teleological organism operates as a regulative principle for reflective judgement and therefore cannot be confirmed to hold objectively in the natural world (see, for instance, 5: 383). Hegel's entire project, in fundamental ways, is antithetical to this restrictive caveat. For the relation between Kant, Hegel, and the issue of teleology in nature, see Daniel O. Dahlstrom, 'Hegel's Appropriation of Kant's Account of Teleology in Nature', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 167–89; Allen Hance, 'The Art of Nature: Hegel and the Critique of Judgment', *International Journal of Philosophical Studies* 6.1 (2010), pp. 37–65; James Kreines, 'The Logic of Life: Hegel's Philosophical Defense of Teleological Explanation of Living Beings', in Frederick C. Beiser (ed.), *The Cambridge Companion to Hegel and Nineteenth-Century Philosophy* (New York: Cambridge University Press, 2008), pp. 344–77; and Michelini, 'Hegel's Notion of Natural Purpose', pp. 133–9. For a sense of the way in which Hegel's teleology strikes affinities with Whitehead's 'process philosophy', see George R. Lucas, 'A Re-Interpretation of Hegel's Philosophy of Nature', *Journal of the History of Philosophy* 22.1 (1984), pp. 103–13; see also George R. Lucas (ed.), *Hegel and Whitehead: Contemporary Perspectives on Systematic Philosophy* (New York: SUNY Press, 1986).
8. *PN*§337; *W9*§337, translation modified. We find it problematic that Petry's translation does not place adequate emphasis on '*Existenz gekommen*' as a literal 'coming into existence'. We emphasise 'coming into existence' in order to accentuate the pronounced difference between the register of chemistry and that of organics. Our translation, furthermore, is more literal and, we believe, more striking than Petry's more cumbersome phrasing: 'the Idea has reached the initial immediacy of life'.
9. *PN*§337; *W9*§337.
10. Ferrini, 'The Transition to Organics', p. 212.
11. For a sense of how Hegel's conception of the self-referential structure of natural life both connects to, and breaks with, Aristotle, see, for instance, Murray Greene, 'Natural Life and Subjectivity', in Peter G. Stillman (ed.), *Hegel's Philosophy of Spirit* (New York: SUNY Press, 1987), pp. 94–117.
12. *PN*§335.
13. See, for example, Kenneth R. Westphal's relative silence in this regard in his 'Philosophizing about Nature: Hegel's Philosophical Project', in Frederick C. Beiser (ed.), *The Cambridge Companion to Hegel and Nineteenth-Century Philosophy* (New York: Cambridge University Press, 2008), pp. 281–308.
14. See, for instance, *PN*§350 where Hegel writes: 'The organic individuality exists as *subjectivity* in so far as the externality proper to shape is *idealized* into members, and the organism in its process outwards preserves inwardly the unity of the self.'
15. See *SL*, 'With What Must the Beginning of Science be Made?', pp. 45–55. For secondary literature on the issue of origins and other areas of the system, see, for instance,

Simon Lumsden, 'The Problem of Beginning: Hegel's Phenomenology and Science of Logic', *International Studies in Philosophy* 35.4 (2003), pp. 83–103.

16. Our research into these problematically opaque regions of the natural register, as they unfold in German idealism, is not without precedent. See David Gunkel, 'Scary Monsters: Hegel and the Nature of the Monstrous', *International Studies in Philosophy* 29.2 (1997), pp. 23–46; David Farrell Krell, *Contagion: Sexuality, Disease and Death in German Idealism and Romanticism* (Indianapolis: Indiana University Press, 1998); and David Farrell Krell, 'Contagium: Dire Forces of Nature in Novalis, Schelling, and Hegel', in Charles E. Scott and John Sallis (eds), *Interrogating the Tradition: Hermeneutics and the History of Philosophy* (Albany, NY: SUNY Press, 2000), pp. 275–95. It is worth noting Krell's reasoning behind pursuing excerpts from the *Realphilosophie*. Krell writes:

The materials that Hegel presents in his 1805/06 course at Jena, his inaugural course as Adjunct Professor of Philosophy, do not survive in presentations of his mature system. True, the *Zusätze* or addenda of the *Encyclopedia of Philosophical Sciences* – first published in 1817, reissued with substantial changes in 1827, then revised and released a third time in 1830 – offer versions of some of this material, prepared and polished by Hegel's editors. Yet the rougher versions of 1805/06, with their elliptical phrases and half-meanings, with the marginal emendation and never-complete thoughts, have considerably more value than those later versions from the hands of Hegel's students and disciples. The fact that these materials are for the most part excluded from the mature system as we have it from Hegel's own hand does not diminish their importance but enhances it. (*Contagion*, p. 117)

17. *PN*§350.
18. *PN*§338; *W9*§338, translation modified. Taking seriously the animal organism as subjective has opened up debate concerning the ethical status that Hegel's analysis assigns to animality. See, for instance, Michael J. Thompson, 'Enlarging the Sphere of Recognition: A Hegelian Approach to Animal Rights', *Journal of Value Inquiry* 45 (2011), pp. 319–35.
19. *PN*§351; *W9*§351, translation slightly modified.
20. *PN*§351.
21. See John N. Findlay, 'Hegelian Treatment of Biology and Life', in R. S. Cohen and M. W. Wartofsky (eds), *Hegel and the Sciences* (Boston: Reidel Publishing, 1984), pp. 87–100 (p. 98).
22. *PN*§351; *W9*§351.
23. *PN*§351, *Zusatz*, p. 104; *W9*§351, *Zusatz*, p. 432.
24. *PN*§352; *W9*§352.
25. *PN*§352.
26. *PN*§352.

Chapter 4

Assimilation and the Problems of Sex, Violence, and Sickness unto Death

The immediate feeling of self implicated in the structural processes of animal corporeity contains what Hegel explicitly characterises as a negation,¹ establishing the individual organism as finite set against the materiality of its environmental context. Hegel writes: 'The sentience of *individuality* is to the same extent immediately *exclusive* however, and maintains a state of tension with an inorganic nature to which it is opposed as to its external condition and material.'² This precise tension, bizarrely reminiscent of the positing active at the core of Fichte's model of radical subjectivity, between internality and externality becomes most acute in what Hegel calls the 'practical relationship'³ which reveals the animal as dirempted within itself: on the one hand, it has the feeling of externality as its negation; on the other hand, the animal, as a self-relating structure, feels itself as certain of itself in the face of the material world constituting its unambiguous negation. Hegel demarcates the organism's duplicitous feeling of negation and self-certainly under the category of *lack* [*Gefühl des Mangels*].⁴ Lack, in the precise sense that Hegel here employs it, holds an important position in the economy of animality: it shows the animal as the concept existentially materialised in nature insofar as it is those shifting states that nevertheless manifest, maintain, and endure the contradictory tensions that establish not only the internal–external relation but also the 'infinite of its self-relation',⁵ its own self-production and projection. Indeed, it is a precise expression of the 'active deficiency' [*Thätigkeit des Mangels*]⁶ of life. Animal life, in the Hegelian lexicon, is bound up with what it lacks, is, in a sense, constituted by it.⁷ Lack expresses the animal's subjectivity, its infinite self-relationality, which is to say that even in its most radical relation to an external other, it is always only in relation to itself.⁸ This reveals the significant status that Hegel's analysis assigns to

configurations that do not express the stable plenum of a specific structural identity, but rather show the organism in perpetual tensional distress, ones that demarcate the perpetual transmogrification and resuscitation of the very structure under consideration by way of a dynamic interplay with otherness. Concomitant with the animal's subjective sense of lack, however, is the instinct to do away with it, to negate it. Therefore, we might say that the inverted lining of this structure is what Hegel denotes by way of the concept of *drive* [*Trieb*] – the instinctual aggression to overcome lack in an attempt to free itself of such negation.⁹ The Hegelian animal confronts the world essentially ravenous and hungry; that very hunger is what constitutes its life, its status as a materialisation of the concept, insofar as it is perpetually in the process of satiating its endless drive to overcome otherness. In this sense, the animal organism undertakes a Sisyphean task that expresses a simultaneous revisiting of the viciousness of spatiality's spurious infinite, in the more complex form of an endless hunger.

Lack, consequently, presupposes the condition of an external material stimulation that serves as the negation of the animal – an object against which the organism braces itself – the decidedly Fichtean aspect of Hegel's analysis. And what this means is that the negation constitutive of lack is only a moment of the assimilative process: the animal has its overcoming as 'immanent . . . within'.¹⁰ How close this comes to an inchoate instantiation of the Freudian death drive in attempts to overcome the agitation it harbours within remains an open question. That said, lack activates the living organism, propels it into the world in search of a respite, and this activity is generated by way of absence. The animal does not stand for itself in isolation as in the case of inert matter, the cold mechanism of substance, or the isolated abstract identity of the Cartesian *cogito*. Rather, because of the internal dynamic practical relationship it establishes with its material other, and its instinct to act out against its own negation, it is constituted by a compulsion to devour the otherness of its environment, to make it its own, in the spirit of Fichte's subject, in a constant effort to overcome this lack. This perpetual project establishes the 'completion' of the animal, paradoxically, only insofar as it is framed in terms of deprivation. This move, at least in part, constitutes Hegel's innovative synthesis of Aristotle and Kant on the issue of natural teleology: there is an internal drive to end lack (reminiscent of Aristotle's internal purposiveness) which is realised *within* the coordinates of the natural register (contra Kant's argument for teleology as a subjective regulative ideal of thought). Hegel, simultaneously, in modifying both Aristotle and Kant, voids the move that would suggest that the animal's internal purposiveness needs to be framed in terms of conscious deliberation or some mode of explicit intentionality.¹¹ Hegel's caveat is unambiguous: the analysis clearly states that in attempting to

satiate hunger, the animal organism takes its subjective lack into action, the objective expression of this deficiency, which Hegel denotes by way of the category of *instinct* [*Instinkt*].¹² The 'primordial' dimension of such end-oriented activity is why Hegel writes: 'Instinct is purposive activity operating in an unconscious manner.'¹³ The animal hurls itself into the world quite blindly, driven instinctually to perpetually undo, and therefore reactivate, the negative fissure it harbours within. We will return in a moment to the subject of the organism's perpetual reactivation of lack, its perpetual reconstitution of hunger, in order to consider the ultimate significance of such perpetual resuscitation.

It would, however, be a mistake to overemphasise the *stability* of the animal organism, its pure static identity in terms of an atomic unit, as a precise expression of the concept in nature, its self-reflexive (re-)production of its own structures, its autopoiesis. Doing so obscures the real dangers and shortcomings instantiated by the animal organism in the natural world.¹⁴ Hegel is explicit from the very outset of his analysis of the animal organism that it is the concept in its most abstract immediacy.¹⁵ Moreover, he also argues, as we will see, that the death of nature, at least in part, expresses the insufficiency of natural life to the life of the concept proper, self-relational universality, as most clearly developed within the life of spirit and the complete modes of conceptual determination as advanced in the *Logic*. It is our suspicion that such an insufficiency must, in some sense, be at play in the material structures of animality currently under consideration.¹⁶ In overemphasising the stability, identity, and completeness of the natural organism, not only are the qualitative differences between the life of spirit and nature at risk of obliteration, but the real threats that nature's radical exteriority and contingency perpetually unfold against the animal organism are also obscured, or altogether ignored.¹⁷

We wish to destabilise this sense of sufficiency by focusing on the ways in which the contextual milieu of the factual environment articulates the finitude of the animal organism on all sides. This Fichtean negation of the organism overwhelms it, forcing it into an open-ended series of transformative activities that are, nevertheless, in some important sense, perpetually submerging the animal in a host of conditions that are antithetical to the distinct modes of freedom of the concept that we find in the register of spirit. Consequently, it expresses the utter insufficiency of natural life as a complete expression of the self-reflexive processes constitutive of the concept proper. By extension, Hegel's analysis of the animal's piecemeal overcoming of the otherness of its environment can be read as a radical (re-)contextualising critique of Fichtean subjectivity and the latter's open-ended engagement with the *Anstoß* of the material world. This is not the apex of spirit's activity; rather, it is the proto-realisation of its most basal

transformative activity. We have here a precise indication of the danger the factual environment poses to the organism. In a sense, it is the precedent condition necessary to animal life as such; however, simultaneously, the material environment offers it the most skeletal form of conceptuality and, ultimately, it is that which serves up the possibility of extinction by way of an onslaught of material objects and conditions that can annihilate the fragility of the animal's subjective structure. This unresolved tension, ultimately, is a precise expression of nature's unending externality as a spurious infinite, its antithetical status to the self-referentiality of not only the animal organism, but conceptuality more generally. This blunt factual exteriority refuses inwardisation *sui generis*, hence the persistence of this problem in the natural register.

Given that lack can be activated in a myriad of particular modalities, stimulated by environmental influences, the organism displays a diverse range of instinctual activities that range from what Hegel describes as 'formal' to 'real' assimilative processes.¹⁸ Under the former we can cite the marking of territory, for instance, and the construction of nests and places of dwelling where the animal makes a place its own. Under the latter are those activities where the animal organism asserts itself as a power over the determinant object it engages by way of its lack and instinctual urges. This is the real practicality of assimilation, the digestive transformation of externality in terms of the animal's own projective horizon, its literal 'destruction' of its characteristic qualities.¹⁹ In other words, emergent ideality finds itself perpetually entangled by the materiality which it is *not*, but which it nonetheless must incorporate as its *own*. This is what we see in digestion. Of this process, Hegel writes:

in so far as it [the animal] individualises inorganic things, or relates itself to those already individualised, and assimilates them by consuming them and destroying their characteristic qualities – through *air* entering into the process of respiration and of the skin, *water* into the process of thirst, and the particular formations of individualised *earth* in to the process of hunger.²⁰

In this sense, every fibre of the animal is transformative, breaking down externality to its own ends. This perpetual interface of assimilation is a point of strife and acute tensionality that characterises the very life of the animal organism in constantly seeking to overcome the otherness of its environment. Hegel, in what appears as bewilderment and/or amazement, lingers on this meeting of two worlds, the organic and the inorganic (in the process of digestion), as evidenced in the *Zusatz* to §365, which runs to almost ten pages. The animal is confronted not only with its own 'infinite self-relation', but also with the inexhaustibility of the world in the process of that self-relation. Yet the animal as rudimentary

and singular cannot help but engage the world in a singular manner. As an individual it relates itself to these singular things by destroying their apparent independence. It does this by eating them.²¹ In this sense, eating, the transmogrification of the inorganic in terms of the self-organising (re-)structuration of the organic, is one of the fundamental expressions of material conceptuality's – life's – work. The consequence of this activity is duplicitous; the animal is an assimilation of outsides and an expulsion of insides.²² Simultaneously, however, it shows us quite distinctly the ways in which the animal's perpetual process of assimilation of its environment, bite after bite, is a bewildering instantiation of a spurious infinite where the end and the beginning of the process, eating and ultimately eating more, fall outside one another without being adequately incorporated in terms of a new field of integrated coordinates that advances beyond such a domain of mechanical, particular repetition.

In other words, this appetitive repetition of lack in assimilating food, destroying the material environment, can be characterised as the life of the concept; one, therefore of freedom, but only partially. To the extent that it is relentlessly mired in the factual material of the natural world and raw consumption, there is, on our view, something utterly inadequate to such a process, especially when framed in terms of the life of spirit and culture. Even in the domain of spirit, the consumption of food takes on an entirely distinct meaning insofar as it is imbued with ritual. The imbuing of meaning by way of ritual is nothing other than an expression of the freedom of spirit in the constitution of its own activities and historical processes – an expression of freedom, however, that in this context must appear quite alien if not impossible. In other words, the animal organism's lack and hunger are only the most rudimentary material instances of the concept's transformative activity and they need to be recognised as such. The perpetual falling apart of the animal from its environment in a vicious cycle of eating, we believe, is a precise expression of the externality and contingency that permeate the natural register. The excess of the environmental context, the perpetual exchange between animal and environment where sustained integration disintegrates at the most basic level of sustenance, digestion, and excretion, expresses the chaotic externality that besets animal life all the way down, the way in which any meaningful understanding of this process as properly free conceptuality, in the strict Hegelian sense, requires significant qualification. We believe that the incoherence among the section headings provided by Petry and Michelet, and their relation to the content covered, needs to be taken as significant. What this incomplete list of animal phenomena reveals is the chaotic instability that pervades not only the animal organism's perpetual engagement with its environment but, more importantly, the radical externality,

indeterminacy, and contingency that permeate the entire natural register more generally, the way it perpetually re-enacts the problems that we first outlined in terms of space-time-materiality.

This, however, is only the beginning of the story concerning the concept's reality in the natural world. Concentrating on what Hegel has to say about the 'Generic Process', that process which is introduced amid the tumultuous perpetuity of instinctual aggression, allows us to further intensify the problem of Hegelian nature by way of a careful analysis of the animal phenomena of sex, violence, sickness, and death. Under this set of processes the organism faces itself in terms of its universality, the genus, and it faces another who is also an individual living entity. The genus displays a dynamic relationship with the individual organism. On one hand, it manifests as an implicit unity with the individual organism whose 'concrete substance' it is, *the* form from which it derives its fundamental properties.²³ Yet, on the other hand, the universal is characterised as a disjunction, or judgement [*Urteil*], and distinguishes itself as somehow beyond the singular individual organism in order to return from its diremption, as a single individual, as a mediated unity with itself that persists independent of the life of the singular organism. In this return to itself the genus accomplishes two interconnected points: first, it loses its merely subjective (nominal) universal quality to the degree that it goes over, as it were, to an existence in the objective, individual organism; second, it also negates the individual organism and thereby liberates the genus from the transiency of the finite individual. Therefore, the genus process operates as a duplicitous set of negations of both the subjective formality of the genus and the objective singularity of the individual organism. These negations are ultimately highly destructive and generative. It is in the sense of this second negation that we can say that the genus undergoes the death of the natural insofar as this open-ended life of the individual is inadequate to the universality of the genus as real, self-relating conceptuality as it perpetually falls outside itself.

This is significant in that it shows us the inevitable end that awaits each and every organism as a result of the discrepancy between its particular existence and its implicit universality. In this concluding section, we will seek to highlight the repeated insufficiencies for conceptuality that animal life manifests. Doing so shows us not only the radical externality, contingency, and indeterminacy that permeate animal life; it simultaneously reinforces the central thesis that we have advanced in Part I: Hegelian nature is radical extrinsicality, given over to spurious infinite regresses that do not possess the determinateness demanded by the intrinsic impulses of the concept. Therefore, in an important sense, nature is radically unable to achieve, on its own terms, the forms of self-determination as actualised

in the sociopolitical life of spirit, its reflexive investigations into the very essence of conceptuality as unfolded in the *Logic*. Nevertheless, it is critical to follow this up with a qualification: that very incompleteness is the material precondition through which cultural life, the inchoate flickering of spirit itself, fitfully emerges (in this sense it is a necessary yet insufficient condition for the actuality of the concept proper, i.e. spirit).²⁴ In order to pursue our thesis concerning the insufficiency of natural life as a complete materialisation of the concept, we will develop a precise sense of how the moments that constitute the generic process reveal fundamental modalities of animality's entanglement with externality. These environmental influences of the factual milieu severely restrict the animal's freedom. We will reconstruct, consequently, Hegel's analysis of the animal's internal relation with those of its own species (sex), other species (violence), and, ultimately, the immanent limitations of its ontological structure (sickness and natural death). This over-immersion, as it were, gives us a precise sense of the problem that radical externality poses to the self-relationality that is intrinsic to the life of the concept, and so rounds out our account of the problematic situated at the heart of Hegel's conception of nature.

One of the contradictions that the process of the genus establishes is the acute tension within the individual organism, where it is both the universal actualised, and, conversely, singularly individual and therefore distinct from the universal genus. It is this tension between the universal, self-relating structure of the animal's subjective centre and its existence as a singularised individuality among many that manifests in the organism as a gnawing feeling of this discrepancy, what Hegel again characterises as a feeling of lack [*Gefühl dieses Mangels*].²⁵ This lack, resembling the drive to negate the external world in the phenomenon of hunger, activates an instinctual drive to overcome this defect by way of a finding of self, a more sophisticated version of self-feeling, through the mediation of another individual of the same genus. Again, this finding of self through otherness can be linked to Hegel's account of the assimilative process, with the caveat that here the other that animality engages is not the domain of the inorganic but the former's genus itself in the form of another singular animal. In this sense, we enter the social sphere of animal life. This intensification of the animal's process of self (re-)production means a move from the particular, piecemeal process of digestion towards a more comprehensive form of that autopoietic process and its universal self-relation. The *complete* overcoming of the self-(re-)productivity of individuality, the introduction of the life of the genus, is the process Hegel demarcates under the category of *copulation*. What is important to note here is that it is the insufficiency of its life of radical particularity as realised in consumption and digestion that, in an important sense, makes room for the instinctual

drive to fornication and the process of the genus with the unconscious aim of a more robust form of self-actualisation. The sexual relation is the union of the genus with itself through its bifurcation into two distinct biological sexes. Again, it is not the stability of self-identity that activates the animal organism in this context. Instead, it is the animal's lack, its feeling of insufficiency, that activates the process of copulation, which, in turn, functions as the genus's self-immolating mediation with itself: it sublates the division of the genus into the two sexes and, in so doing, actualises the unity of the genus with nothing other than itself.

The result of the sexual relation is the emergence of the negative unity of the differentiated individuals that entered into the relationship, that is, the offspring. This product can only arise through the *negation* of the genus's sexualised differences. By implication, Hegel asserts that the genus achieves existential actuality only in the genetic series of individual organisms that negate and restore sexual differences by way of the biological lifecycle. Insofar as the individual completes its self-(re-)construction, through copulation, by way of the generation of the offspring, there is a sense in which the life of that conspecific becomes a surplus of the genus's reactualisation. In the individual's replacement of itself by way of the offspring it becomes superfluous, overflow, and in this sense, surplus.²⁶ Hegel's analysis of the biological reproduction of the animal organism, therefore, foreshadows the intimate connection that Freudian psychoanalysis was later to posit between *Thanatos* (death drive) and *Eros* (life drive). Embedded within the very drive to reproduction is the instinctual urge that prefigures one's own annihilation. In this sense, we can consequently say that death is the surplus result of sexual reproduction. In sexual reproduction and death, the genus is freed from individual singularity, cut loose, as it were, to be (re-)instantiated in another time x , place y . Lack, the instinct to annihilate it, fornication, genesis of new life, and inevitable death is what Hegel revealingly describes as the 'progress of the spurious infinite'²⁷ that constitutes the precarious and exhausting trajectory of animal life. However, insofar as Hegel explicitly connects the reproductive process that grounds biological life to the spurious infinite, we have an unambiguous statement of the insufficiency of such a structural process when considered against more determinate forms of self-relationality as instantiated in the life of spirit. This spurious process, therefore, not only indicates the perpetual juxtaposition of unresolved finitude in the animal register, it also vividly instantiates the way in which the natural register more generally is permeated by exteriority and therefore contingency. These fundamental features, when considered simultaneously, we denote as the very essence of nature's impotence.

Elaborating on the nature of the genus, Hegel claims that it auto-differentiates from the most universal distinction, that of animal, into

more specific determinations, those of speciation. The consequence of speciation is that organisms distinguish themselves against not only their constitutive environment (assimilation), nor *intraspecies* (sex-relation), but also *interspecies* – against other species. Part of the problem here is that the specific species *cannot* activate their genus relation in a generative way through sex with other species. Therefore, in such cases, the frustrated drive to reproduce, in combination with the conatus of self-preservation, is transformed in the articulation of violent aggression. Hegel states: 'In this hostile relation to others, in which they are reduced to inorganic nature, violent death constitutes the natural fate of individuals.'²⁸ Speciation shows specific animal types closed in on all sides by the cacophony of earth's other life forms. In order to assert itself within the violence of this milieu, Hegel states: 'For the determination of the species . . . the distinguishing characteristics have, by a happy intuition, been selected from the animal's weapons, i.e. its teeth and claws etc. This is valuable, because it is by its weapons that the animal, in distinguishing itself from others, establishes and preserves itself as a being-for-itself.'²⁹ By way of aggression and 'distinguishing characteristics' the individual animal aims to 'reduce other species to a relative inorganicity',³⁰ decomposing them in terms of its own project, potentially annihilating them for the sake of self-preservation. We might say that if Kant's kingdom of ends suggests the possibility of a perpetual peace, in Hegel's *Naturphilosophie* we witness the nauseating re-enactment of perpetual conflict – articulations of claws and teeth in the animal's attempts to assert itself through the annihilation of others. The stark implication here is that otherness perpetually maintains the precise contours of one's own death.

It is the looming contingency of its environment and the myriad of other speciations that continuously beset the animal's existence that lead Hegel to state that these conditions 'continually [subject] . . . animal sensibility to violence and the threat of dangers, the animal cannot escape a feeling of *insecurity*, *anxiety*, and *misery*'.³¹ This perpetual violence highlights perhaps the most important feature of animal life and Hegelian nature more generally: the looming threat of externality as utter annihilation of life at each and every level. One is tempted to say that what Hegel sees in the animal's misery is a 'pre-conceptual' insight into the heart of natural things: their existential fragility, their finitude, their perpetual collapse into exteriority and external pressures – and, simultaneously, the ways in which this anticipates key features of the life of spirit. We believe that the organism's constant self-deferral to externality illuminates, ultimately, what Hegel views as the very real disorder permeating the natural register: an opaque source of the unimaginable that is closed to the possibility of complete systematisation. Again this is why Hegel writes that:

'This impotence on the part of nature sets limits to philosophy, and it is the height of pointlessness to demand of the Notion that it should explain . . . or deduce these contingent products of nature.'³² The natural domain perpetually forecloses on the possibility of the proper existence of the concept; externality continuously undermines its smooth self-articulation, the freedom and autopoietic production it finds in history, in art, in logic. Nature presents itself as a blunt, factual given that thought can never 'get behind' by way of an exhaustive conceptual framework. Hegel revealingly writes:

The *immediacy* of the Idea of life consists of the Notion as such failing to *exist in life*, submitting itself therefore to the manifold conditions and circumstances of external nature, and being able to appear in the most stunted of forms; the *fruitfulness* of the earth allows life to break forth *everywhere*, and in all kinds of ways. The animal world is perhaps even less able than the other sphere of nature to present an immanently independent and rational system of organisation, to keep the *forms* which would be determined by the Notion, and to proof them in the face of the imperfection and mixing of conditions, against mingling, stuntedness and intermediaries. The weakness of the concept in nature [*Diese Schwäche des Begriffs in der Natur*] in general, not only subjects the formation of individuals to external accidents, which in the developed animal, and particularly in man, give rise to monstrosities, but also makes the genera themselves completely subservient to the chance of the external universal life of Nature. The life of the animal shares in the vicissitudes of this universal life . . . and consequently, it merely alternates between health and disease.³³

This passage gives us perhaps the clearest indication of what Hegel described to the poet Heinrich Heine as nature's '*gleaming leprosy in the sky*'.³⁴ Hegel refuses to romanticise animal life, 'the other sphere' of the material, the incompleteness of the natural register, and instead connects it to the lexicon of health, disease, breakdown, and, ultimately, radical ephemerality and finitude.³⁵

The very first clause makes explicit that, for Hegel, there is a distinct sense in which the concept '*fails to exist in life*'. It is the exteriority and contingency of the natural register that is crucial to that failure and that prohibits, or at least impedes, a 'rational system of organization'. Immediacy, contingency, and exteriority not only traumatise the individual organisms to such an extent that their lives are nothing more than the alterations of health and sickness permeated by a sense of fear; more revealingly, the entire sphere of the genus is traumatised by the contingencies of geological materiality, and the teeth of animality – tearing it open. One might go so far as to suggest that this perpetual alternation of sickness and health of animal life analogically anticipates the entire process of spirit's historical unfolding in terms of the implications following from the 'slaughterhouse'

of history, in direct realist opposition to the static plentitude of Kant's kingdom of ends, the futuristic promise of the messianic tendency towards perpetual peace. While there is a sense in which this perpetual conflict is the actualisation of the concept in nature, there is another sense in which it is entirely insufficient to what we might call a complete actualisation of the concept in the natural world. Instead, we view this nature as one of the earliest forms of living conceptuality in the system, and, for that reason, it is extremely important. Nevertheless, as a first in the Hegelian system it is also devoid of more robust forms of conceptual mediation, hence its inherent status as minimal, unstable, and, ultimately, mired in material configurations that perpetually bring it into the throes of disintegration at the hands of radical exteriority.

The passage needs to be read in two mutually reinforcing senses: first, it indicates the impotence of nature in its inability to hold fast to conceptual determinacy; second, and perhaps more importantly, it needs to be read to indicate the surplus of the natural domain, its unbridled contingency, the indeterminate intermediaries of interzonal configurations that constitute the macabre and monstrous, which establish it as radically independent of thought's demand for systematicity. This 'monstrosity' is in part the consequence of the system's reflections on what it discovers in the natural register. In terms of the conceptual rendering of nature, that is, a philosophy of nature, nature is 'monstrous' because of its ruling black flag of externality, which perpetually realises 'intermediary states' that are antithetical to the comprehensive determination as demanded by conceptual thought proper. What Hegel's analysis of the animal organism and the genus relation indicates at this point is crucial to generating a more precise sense of the macro-implications of Hegel's speculations concerning the entire register of nature. Here in the very centre of life, animality, the most pronounced expression of the concept having entered into existence and achieved a sophisticated inwardisation and self-referential structure, the ideality that constitutes the animal organism is continually and perpetually traumatised by the complex array of external factors that compose its factual environment. Again, we see how the radical extrinsicality that permeated nature from its most rudimentary determinations (space-time-materiality et al.) continues to permeate the living organism with problematic consequences: it is perpetually given over to an extimate other that constantly threatens it with definitive annihilation. In this second sense we say that it is the threatened life of nature in its monstrous contingency that shows us *the weakness of the concept in nature* [*diese Schwäche des Begriffs in der Natur*].³⁶ While we are in agreement, on the whole, with a recent interpretation³⁷ in which Hegelian nature is framed in terms of weakness, under-determination, and there-

fore unpredictability, we also believe that it is a mistake to remain silent on the simultaneous threat that exteriority must render against life and conceptual thought. As per our reading, which looks to emphasise this unruly dimension of Hegelian nature, we might say that if conceptuality articulates the impotence of nature, then it is nature's monstrosity, violence, and the silence of death that pronounce the perpetual problem facing conceptuality when materialised within the instabilities of nature's contingencies, and its struggle to comprehend that world conceptually. What this shows us is that even insofar as the animal organism in distinct ways anticipates the emergent freedom of spirit, the natural realm of radical exteriority still poses a problem for it which it cannot fully bypass or circumvent in the processes constitutive of that life. The brute facticity of externality problematises both conceptual analysis and animal life in a strikingly pervasive way. In a Freudian sense of repression, in the animal's attempts to restructure the natural register, the latter takes on, in relation to the free organism, a significance that it never had before. The problem of exteriority intensifies because the consequences of what is at stake increase in due proportion; that is, what is beginning to show itself at stake here is freedom itself. In this sense, nature becomes all the more important as a problem because it has the ability to undermine, even annihilate, the inchoate project of freedom. Indeed, we believe that we can show that the traumatic situation the animal finds itself in is nothing but a direct consequence of nature's radical exteriority, and that the problematic implications of material externality only become more intense and precise in the phenomena of sickness and death.

Because of the pressing externalities and contingencies that literally deform the precise distinctions of conceptuality, generating 'monstrosities' and intermediary positions, there is a way in which there is an ambiguous indeterminate gap between the genus and individual. In other words there is not, *sensu stricto*, a precise correspondence between the two – this discordance is what perpetually problematises the living actuality of the genus, in the strict sense in which Hegel employs it, in the natural register. We take this to indicate not only nature's exteriority, its 'weakness', but also the way in which this discordance activates a series of specifically dire structural problems for the life of the animal organism. More precisely, what this discrepancy indicates are the ways in which the organism is perpetually caught up in the materials of inorganic externality insofar as it is in the process of assimilating them, making them its own. The organism has two possibilities here; it can either 1) overcome externality and transform it into itself and therefore return to itself; or 2) fail at such transfiguration and in so doing radically diverge from the specificities of its genus, which constitute the epicentre of its life. The significance of this

divergence will be crucial to our reading of Hegel's philosophy of nature. Of this diremption, Hegel states:

The organism is in a *diseased* state when one of its systems or organs is *stimulated* into conflict with the inorganic potency of the organism. Through this conflict, the system or organ establishes itself in isolation, and by persisting in its particular activity in opposition to the activity of the whole, obstructs the fluidity of this activity, as well as the process by which it pervades all the moments of the whole.³⁸

The role that externality, in the modes of materiality and organicity (vegetative), performs in the establishment of sickness, disease, and pathological states in the organism is significant insofar as it is that which 'stimulates' the organism. The organism can only find itself in sickness to the extent that it goes over, as in the opening process of assimilation, to its negation, to its other, in an attempt to reformulate that otherness within the coordinates of its own living project, transform that otherness into its own. This suggests that sickness (including disease) is a structural activity immanent within the organism that is, nevertheless, brought about through this perpetual project of tarrying with the multiplicity of forces that constitute externality. Sickness, therefore, is a disproportionate relation between externality and internality situated *within* the very matrices of the individual organism. It accentuates a distinct form of hyperactivity within a particular organ which, in turn, proves antithetical to the ideal activity of the whole.

Our claim is that externality is crucial in the genesis of sickness to the precise degree that the organism is not able to assimilate that otherness within its own project, with the consequence that one of the organism's systems starts to operate in isolation from the organic whole, establishing an external relationship such that the one continuously falls outside the other (fixated diremption). Real sickness is only established to the extent that external isolation on the part of the subsystem is maintained within the very structure of the organism itself, and it is this second sense of externality, where not only the totality becomes isolated from subsystems but subsystems themselves dirempt from each other, that we seek to emphasise in our analysis in order to accentuate the ways in which sickness precisely articulates the problematic dimension of externality as it unfolds within the organism itself. To be sure, internal differentiation, and hence to a degree isolation and externality, is a crucial moment in the overall structural processes of the healthy organism, and this means that, in a sense, an organism's subsystems do operate in isolation and external relation the one to the other. However, the unique problematic of illness is that this moment of difference and isolation on the part of the organ or system

persists to the detriment of the negative unity (ideality) crucial to the very possibility of the organism's ontological structure. This signifies that in acute sickness, the structure of the organism is radically altered such that the subjective totality is compromised in such a way that that very structure becomes precisely that through which its *negation* asserts itself as a resistance to assimilation or integration. This would allow us to assert that the non-organism attains the status as the dominating polarity *within* the organism's very structure (or affected subsystem). The problematic established by sickness is that the structure of the self turns out to be a calcified disproportion between what it ought to be and what it is (existence).³⁹ Until the disproportion is overcome, sickness remains.

Less abstractly, this means that the organism is unable to overcome the externality of the isolated subsystem, and this forces the two into a seemingly irreconcilable division. This can be spoken of in terms of the lack constituting appetite, where the entire project consists in subsuming the other's negative presence by way of digestion or even sexual instinct and violence. In sickness, however, this other is not just an external inorganic entity, another member of one's species, or a threatening other species; instead the very negativity to be overcome is the self's existent structural constitution. Disease shows the organism at odds with itself, potentially devouring itself, which, paradoxically, is a result of its necessary interactions, its entanglement, with the materiality-organicity of the environmental context that it is forced to assimilate, break down, in terms of its own project. The consequence of this diremption is that the organism finds its economy of response to external stimuli limited or reconstituted in such a way that its overall register of possible responses to the world at large becomes restricted. We might characterise this restriction as the establishment of a pathological norm for the organism, one that it itself establishes by way of its engagement with its factual milieu. Although Hegel does not use the term 'pathological norm', his thought is compatible with this concept. Pathological states are a function of the relationship between the organism and its environment but are internally generated by the organism itself. A pathological norm establishes a reduction in the organism's register of possible responses to external stimuli. In this sense Hegel can be read as anticipating Canguilhem.⁴⁰

Sickness operates as an ambivalent concept in Hegel's lexicon concerning nature. It is clear that it is meant to apply to the phenomena of organic life and the precise series of problems that beset the organism in its gearing on to its factual environment. In coming into persistent contact with the materials and creatures of that environment, it is given the Sisyphean task of perpetually converting the inorganic otherness of its context into the matrices of its own existential horizon. What sickness shows us is the ways

in which externality proves subversive to the animal's negative, assimilative process, potentially undermining its project *in toto*. Yet this is not to assert that externality is strictly damaging. As our analysis of the animal organism has repeatedly shown, the very life of the organism is in some sense irrevocably related to externality (lack, assimilation, sex, etc.). Our consistent point of emphasis has been to systematically illustrate the ways in which nature's externality perpetually problematises not only adequate conceptuality but the stability of life more generally. Or, conversely, biological life *is* this volatility. Material externality is crucial to the genesis of life, yet perpetually serves to undermine it, negate it, and commit it to oblivion. Sickness emphatically declares that when the non-I of the environment, the constant Fichtean note here, consistently remains unincorporated, the animal is in illness and non-health: the impotent (does not hold to conceptual self-referentiality) unruliness (annihilates subjective structures of interiority) of natural externality threatens the subjective dynamism of interiorised self-relationality. However, this characterisation does not exhaust the significance of the concept of sickness. We want to simultaneously maintain that sickness operates as a precise expression of Hegelian nature's radical externality and indeterminacy, which continues to plague the materialisation of the concept as animal life.

An unavoidable implication of Hegel's analysis of the structure of animality is what we have characterised as its impotence, its proneness to spurious regresses. Even in overcoming the trauma of illness and disease, the organism is threatened by what Hegel calls its immediacy, which is to say that despite the fact of its being the 'living concept', the animal organism still finds itself bound within the sphere of nature, within the radical contingency and externality that infects it all the way down. Hegel writes: 'The individual is subject to this universal inadequacy . . . because as an animal it stands *within* nature . . .'

⁴¹ This means that it is continually confronted by the facticity of its naturalness, its extimate and unruly materiality, which throws it out beyond the universal self-referential structure that is its centre. Animal life, therefore, activates the discrepancy between the organism's inner implicit universality and its facticity as grounded within the confines of nature as an individual singularity. This 'ontological discordance' constitutes the animal organism's very life and is, consequently, inescapable. Indeed, this discordance that permeates the animal structure is what Hegel strikingly calls the 'germ of death' [*Keim des Todes*], the organism's 'original sickness' [*ursprüngliche Krankheit*].⁴² Each and every organism's 'original sickness' is nothing other than an accentuation of our thesis that sickness and, ultimately, death are the irretrievable consequences that follow from nature's radical externality, its volatile *in-finitude*, where the factual conditions of externality can never

be fully reconciled within the structure of the individual. This dilemma, at least in part, is what Schelling isolates in his *Freiheitsschrift* when he writes of 'the deep indestructible melancholy of all life'. In this sense, the natural sphere operates as an 'original sickness' insofar as this dramatic locution is read to indicate the inalienable structural destiny of every natural creature: in living it manifests the oblivion of its own negation (death).⁴³ It is the disparity, the instability, the indeterminate non-correspondence between the singular existence of the individual organism and the universality of the concept that marks the former as finite, and that constitutes *the* natural contradiction that the concluding paragraphs of Hegel's *Naturphilosophie* address. Our emphasis on disparity, instability, and non-correspondence here tells us something crucial about a distinctly Hegelian philosophy of nature, and perhaps finitude more generally.

In living this contradiction the organism is ultimately forced into giving up its singular existence. In living its body, in perpetually repeating the processes crucial to its life, the animal comes to give up its ghost. Conversely, the genus puts down the animal. In repeating the process that constitutes its corporeity, the animal slowly loses vitality, it becomes, in this precise sense, a victim of what Hegel revealingly calls *habit*.⁴⁴ The ossified processes of life bring the organism into the house of the dead. Yet natural death also generates promise insofar as it instantiates the possibility that a new domain in which the concept's incessant drive for more robust forms of self-referentiality and self-determination might arise. Natural death marks the last '*self-externality* of nature [that] is sublated so that the Notion, which in nature merely has implicit being, has become *for itself*'.⁴⁵ Consequently, natural death as a collapse also clears a space so that the concept's objectivity is *not* immediate singularity, as in the case of the animal organism, but instead a concrete self-relating universal in the form of thought and its symbolic order of language (i.e. what will first show itself in the domain of subjective spirit as thought proper, I=I). What this means is that the emergence of spirit announced by way of natural death is not only a slow degeneration, an ossification of the natural sphere, as the category of habit outlined above might seem to indicate. Instead, it simultaneously expresses the ways in which *spirit* will fitfully emerge from the confines of natural finitude in order to first fluidise the calcified fixations of the natural register's pervading biological limitations, as dictated by externality, within the bounds of its projective horizon of possibilities. In this more important sense, natural death, for Hegel, implicates the transmogrifying potency of spirit. Its hyperactivity resuscitates the body of nature, breathing new life into it, reshaping it in terms of the self-referentiality of its own activity.⁴⁶ But it is in spirit proper, which Hegel above makes explicit, that the concept has an actuality that corresponds

to it; it is spirit that wins the ability to surpass the spurious cycle of individuality that constitutes the genetic series of animal life, that is, the apex of the natural order. The proper existence of the concept, therefore, is only articulated by way of emphasis on the triumphs of spirit over the tendency to externality, calcification, and material finitude characteristic of the register of nature strictly speaking. Nevertheless, it is the very impotence of nature that is crucial to the developmental life of spirit. It provides material and biological grounds for the very restructuring activity that radically outstrips the inabilities of the natural register. In this precise sense, we suggest that in the Hegelian system, nature is a necessary yet insufficient condition for the life of the concept proper. This development marks the realm of spirit as a mutational outgrowth of nature whose activity, however, cannot be fully articulated or understood in terms that apply solely to the natural order. Simultaneously, it establishes spirit as a radical beyond of the natural domain, restructuring the latter in terms of coordinates that spirit itself has produced and aligned. This autogenesis, therefore, marks the distinctness of spirit while also noting its indebtedness to, and impossibility without, its natural origins. Hence, the demand that spirit remains in relation to those biological firsts. This retroactivity marks a lasting fissure between the realm of nature and that of the domain of spirit that in no uncertain terms marks the chasm that separates yet connects the two.

* * *

Hegel's speculative analysis of nature develops the latter's impotence [*der Ohnmacht der Natur*],⁴⁷ revealing its inability to hold firm to conceptual determinations, instantiating minimal conceptual features. Simultaneously, however, we have repeatedly witnessed how nature's monstrous interzonal externality perpetually inhibits the life of the animal organism and thought's demands for comprehensive systematicity. Therefore, what we have witnessed is not only nature's impotence, but, conversely, its unruliness, its perpetual discordance in terms of the precise auto-determinations of the concept that the system charts elsewhere, in terms of the *Logic* or more concrete forms of spirit as culture. In examining the generation of materiality and its odysseal voyage towards the aseitic self-referential structure of animality, we have repeatedly witnessed the instability immanent within these structures that collapses them and propels them beyond their constitutive limits towards disintegration. In essence, we began with the simple starting point of nature's under-determination as spatiality. From the radical contingency and externality of that point of departure we systematically charted the way in which it proved crucial to the genesis of the base coordinates of the mechanical register, insisting on a strong materialist dimension to Hegelian nature. Outlining the ways in which that base

level proves crucial to the generation of not only the bodies of physics and chemistry, we also showed how these conditions were crucial to the genesis of biological life itself. In this sense, exteriority is crucial to the interiority of life. Following this generative development of the speculative analysis through to its conclusion, however, forced us to acknowledge its destructive counterpoint. The animal's dire entanglement with its material environment, as activated in the processes of digestion, sex, violence, sickness, and disease, is the consequence that must follow from nature's externality, its spurious infinite regressive tendency. Combining the generative and destructive dimension of nature's radical exteriority in a speculative proposition articulates the fundamental problematic ambiguity that permeates a distinctly Hegelian conception of nature.

Consequently, we have made significant advances to discover that, through specific examples of the trauma undergone by the animal organism, the very conditions that were crucial in its emergence perpetually threaten it with annihilation. Hegelian nature, a thoroughgoing externality, through its own movement, comes to generate sophisticated configurations of internality, and yet those developments, as instantiated in the animal organism, remain acutely exposed to various modalities of breakdown and, ultimately, death. Hegelian nature can therefore be viewed as radically unstable to the exact extent that it is unable to establish itself, for itself, as a unified totality, unable to escape its regressive tendencies.⁴⁸ Consequently, contra modernism's substance and against the isolated atomic units ventured by positivist science, we maintain that Hegelian nature is radically *not a hen kai pan* – its foreclosure on complete self-determination is revealed not only in the speculative analysis but in terms of the ontological territory that that same analysis systematically analyses. This failure goes all the way down, such that it is impossible to speak accurately of nature as a totality. To describe nature as traumatically underdetermined, then, is to forward an alternative articulation of what Hegel refers to as nature's 'impotent monstrousness'. Such a reading, simultaneously, marks itself as a distinct counterpoint to interpretations of Hegelian nature that view the analysis as offering a thoroughly coherent conception of the natural, one that operates in terms of the strict transitions of dialectical necessity.

With these general remarks in mind we can now see that we have made an advance concerning our overarching objective of precisely tracking how nature unfolds from *within* the coordinates of the system of spirit. We have read nature as a radical externality that nevertheless gradually generates a *retroactivity*, which reconfigures the preceding conditions in terms heterogeneous with those that preceded it – an activity of ideality. Here, then, we have the first dull stirring of spirit's spontaneous upsurge in a

most rudimentary form. Simultaneously, in tracking the unruliness of material nature's spurious externality, we have come to see that its generative power is Janus-faced, in that this externality is also wildly destructive, as most clearly articulated in the structures of sickness and death. We have, consequently, established nature, life, sickness, and death as related concepts through the grounding determination of pure externality. Our objective in Part II will consist in charting the ways in which the realm of spirit must emerge from the unruly pulsations of natural extimacy – *in medias res* – and restructure those materials – physical, chemical, organic (biological) – into a horizon of possibilities that spirit itself will establish as an autopoietic self-(re-)production. Our subsequent concern, therefore, will be to systematically map the developments that spirit's hyperactive reconstruction activates. This objective, therefore, introduces Hegel's 'Anthropology' and its analysis of spirit's fitful birth from nature. It is there that we will begin to critically read Hegel against Hegel, paying careful attention to how nature's radical exteriority functions as a disruptive element within the processes constitutive of spirit's freedom, the threats that must inevitably accompany any and every birth. In order to do so, not only will we attempt to reconstruct Hegel's bizarre yet fascinating analysis of the *in utero* relation, but we will also pay careful attention to the unique significance that we find in the phenomena of psychopathological states, what Hegel calls 'derangement', or the 'night' of spirit's emergent world. Doing so will generate an acute sense of the problem that nature poses from *within* the coordinates of spirit's activity.

Notes

1. PN§359.
2. PN§357.
3. PN§359.
4. PN§359, translation modified.
5. PN§359 *Remark*.
6. See Michelini, 'Thinking Life', p. 88; Michelini, 'Hegel's Notion of Natural Purpose', esp. section 4, 'Hegel's Appropriation of Aristotle and the "Bio-philosophy": Life is Activity of Deficiency', pp. 137ff.
7. Michelini, 'Thinking Life', p. 88.
8. PN§359 *Remark*. Consequently, there are concrete ways in which the rudimentary outline of the instincts that Hegel develops here might be read to anticipate features of Freud's theory of the instincts as developed in his *Beyond the Pleasure Principle*, trans. and ed. James Strachey (New York: W. W. Norton, 1961). See especially chapter V where Freud introduces the hypothesis that instinct is an '*inherent urge to restore an earlier state of things* which the living entity has been obliged to abandon under the pressure of external disturbing forces . . .' (p. 43). This can be read to connect to Hegel's notion of instinct as an objective expression of the organism's desire to negate the negation inherent in the phenomenon of lack. Freud radicalises instinctual urge,

however, and in so doing breaks with Michelini's interpretation, by reading it as a compulsion of the organic to return to the inorganic, to negate life – the death drive (to return to a 'first fixed identity', in Michelini's phrasing).

9. PN§359; W9§359. For a consideration of the multifarious uses of the concept of *Trieb* in nineteenth-century thought from Herder to Fichte, Hölderlin to Hegel, and others, see, for example, the themed issue 'Trieb: tendance, instinct, pulsion', *Revue germanique internationale* 18 (2002).
10. PN§359 *Remark*.
11. See PN§360 *Remark* for the relations between Aristotle, Kant, and Hegel in this context. See also Michelini, 'Thinking Life', pp. 84ff; Michelini, 'Hegel's Notion of Natural Purpose', pp. 134ff.
12. PN§360; W9§360.
13. PN§360. *Remark*.
14. Michelini, for instance, writes:

It is the circularity of a living system's organization which makes it a unit of interactions, and it must maintain this circularity in order to remain a living system and to preserve its *identity through different interactions*. *The living organism has completeness at every instant of time*. In Hegel's view this completeness also derives from a network of relations among processes that always generate the same unity, *which nevertheless is always new*, because it is the outcome of incessant transformations. ('Thinking Life', p. 93, first emphasis ours)

15. PN§350.
16. PN§376.
17. For a discussion of the differences between the category of life as it unfolds in the *Logic* in comparison to its existence in the *Naturphilosophie* and the insufficiency of the latter in relation to the concept, see Vesa Oittinen, 'Negation, Leben und Subjektivität', *Hegel-Jahrbuch* (2007), pp. 362–8.
18. PN§362.
19. PN§362.
20. PN§362.
21. Mark C. E. Peterson, 'Animals Eating Empiricists: Assimilation and Subjectivity in Hegel's *Philosophy of Nature*', *The Owl of Minerva* 23.1 (1991), pp. 49–62 (pp. 55–6).
22. See Jay Lampert, 'Speed, Impact and Fluidity at the Barrier Between Life and Death: Hegel's *Philosophy of Nature*', *Journal of the Theoretical Humanities* 10.3 (2005), pp. 145–56 (p. 148). Elaborating on this tension, Lampert writes: 'on this model, the animal survives external threats by dirempting itself, tearing itself apart, granting the intruder admittance not only quantitatively but also by qualitatively changing itself in the process' (p. 148).
23. PN§367.
24. Concerning the concept of incompleteness as it relates to the natural register and the formation of the human body in the neonate, framed primarily in terms of Lacanian psychoanalytic theory, which has real parallels with the thesis we are advancing here, see, for example, Adrian Johnston, 'Reflections of a Rotten Nature: Hegel, Lacan, and Material Negativity', *Filosofski vestnik* 33.2 (2012), pp. 23–52. Johnston writes: 'in terms of anatomy, physiology, and neurology . . . the biology of the newborn human "organism" . . . this . . . "primordial" foundation of bio-material facticity . . . prior to social determination' . . . entails prematuration helplessness, among other conditions . . . [there is] . . . a lack of anatomical, physiological, and neurological maturation sufficient for it to survive without the sustained, substantial assistance of significantly older conspecifics' (p. 28). While we are well aware of the significant differences between animal life and the neonate, our point here is to indicate how Johnston's position signifies a lack of determinacy in the 'bio-materials' that compose the neonate in its

- infancy. We believe this lack is directly connected to Hegel's account of nature and the problems we see perpetually confronting the life of animality in terms of extrinsicality.
25. *PN*§368; *W9*§369, translation modified.
 26. Lampert, 'Speed, Impact and Fluidity at the Barrier Between Life and Death', p. 149.
 27. *PN*§369.
 28. *PN*§370.
 29. *PN*§370 *Remark*.
 30. Lampert, 'Speed, Impact and Fluidity at the Barrier Between Life and Death', p. 150.
 31. *PN*§370 *Remark*.
 32. *PN*§250 *Remark*.
 33. *PN*§370 *Remark*; *W9*§368, translation modified.
 34. Heinrich Heine, *Sämmtliche Werke*, XIV (1862), pp. 275–82. Quoted by Walter Kaufmann, *Hegel: A Reinterpretation* (Notre Dame: University of Notre Dame Press, 1978), pp. 366–7; see also Reid, *Real Words*, p. 41.
 35. Lampert gets at the limits of systematicity inherent in the natural order that is explicit in Hegel's analysis *and the very reality of the subject matter involved, its radical indeterminacy*, when he writes:

In any given being there is a gap between its individual characteristics and the species it exemplifies. This means that there will always be more than one species which a given individual could be a member of. And this means that an individual can never know exactly which species it is reproducing. The violence across species is carried on within each given individual, a battle within the organism to decide which species it will shape. Each animal life is therefore in various ways stunted, mingled, and intermediate, giving rise to 'monstrosities' and alien contingencies . . . Hegel spends several pages charting the various classifications of animals, but such classifications can never be complete, due to the superficialities of form implicit in the gap between individuals and the underdetermined species. And the unclassifiable superfluity constitutes the monster within the individual that tries to kill not only members of other species but also its own. ('Speed, Impact and Fluidity at the Barrier Between Life and Death', p. 150)

36. *PN*§370; *W9*§368, translation modified.
37. See Adrian Johnston, 'The Voiding of Weak Nature: The Transcendental Materialist Kernels of Hegel's *Naturphilosophie*', *Graduate Faculty Philosophy Journal* 33.1 (2012), pp. 103–57.
38. *PN*§371.
39. *PN*§371, *Zusatz*.
40. See Georges Canguilhem, *The Normal and the Pathological*, trans. Carolyn R. Fawcett (New York: Zone Books, 1989), pp. 143ff.
41. *PN*§374.
42. *PN*§375; *W9*§375, translation modified.
43. We take this to be why Lampert writes: 'Natural life is by definition killing itself . . .' ('Speed, Impact and Fluidity at the Barrier Between Life and Death', p. 153).
44. *PN*§375.
45. *PN*§376.
46. For commentary stressing spirit's revitalisation of nature's externality, see, for example, Lampert, 'Speed, Impact and Fluidity at the Barrier Between Life and Death', p. 153; Gilles Marmasse, 'Geist, Natur und Natürlichkeit', *Hegel-Jahrbuch* (2011), pp. 154–8; and Gilles Marmasse, 'Spirit as Carrying Out the Sublation of Nature', *Bulletin of the Hegel Society of Great Britain* 59–60 (2009), pp. 19–31.
47. *PN*§250; *W9*§250.
48. With regard to the incompleteness of nature, Hegel appears to suggest that it finds

unity through the activity of thought thinking nature. In this sense, spirit gives a unity to nature that it did not have in itself. If this is the case, it is only through spirit that a sense of totality might appear for itself. See *PN*§246, *Zusatz*, for this ambivalent aspect of Hegel's nature-philosophy.

Part II

Spirit's Birth from within the Bio-Material World

Chapter 5

The Other Hegel: The Anthropology and Spirit's Birth from within the Bio-Material World

Down over there, far, lies the world – sunken in a deep vault – its place
wasted and lonely.

Novalis

Granted Hegelian nature's fundamental extrinsicality, which we systematically charted in Part I, our next objective poses a constellation of questions that might be framed as this: what must such a reading of Hegelian nature mean for the rest of the system? More precisely, what would a monstrous natural register mean in terms of spirit's autogenetic upsurge, its construction of a what Hegel calls a second nature [*zweite Natur*]?¹ In this sense, we begin the difficult yet illuminating task of critically reading Hegel *against* Hegel in order to develop a precise sense of the ways in which his speculative analysis of nature must have symptomatic effects that permeate what he has to say about spirit, its autogenesis of a second nature in terms of its own reconstructive activity. It is these questions and critical stance that we will now seek to systematically establish. Therefore, we move to a consideration of the first appearance of spirit in the final system's philosophy of the real, his writings on subjective spirit in the Anthropology. This is a much maligned aspect of Hegel's system, one that has, for various reasons, remained relatively unexplored in the scholarly literature, until only recently receiving a modest resurgence of interest.² We believe that the insights that we discover in this section of the system are striking, unique, and provocative and, in some key sense, at odds with the more generally accepted portraits of Hegel's thought as strictly rationalist, theologically reactionary, a pathologically systematic expression of *logos*. We would like to destabilise these generally accepted views throughout the remainder of our analysis of the Anthropology and begin to do so by

tracing the historical genesis of this dimension of the system, as we believe it will contribute to such a destabilising effort. Such a move reveals a Hegel very much immersed in concerns of materialism, empiricism, pathology, even irrationality – features that are often underemphasised when repeated emphasis is placed on the theological dimension of his thought.

A Hegel that one encounters in the scholarly literature is perhaps best exemplified in Alan M. Olsen's *Hegel and the Spirit: Philosophy as Pneumatology* (1992).³ Olsen argues that Hegel's speculative philosophy cannot be fully appreciated unless one situates it within the Lutheran tradition's understanding of spirit. In doing so, Olsen asserts that Hegel was 'first and foremost a theologian'.⁴ It is not that we fundamentally reject this historical thesis, nor Hegel's indebtedness to, and concern with, theological and religious themes and concepts. Our point, however, is that emphasis on the religio-theological dimension of Hegel's character and philosophy too often obscures other prominent topics and thematics that interested him and that also permeate the entirety of his philosophical writings. Our concern is that often as a result of such emphasis, either intentionally or not, a complete image of Hegel and his thought is formed on the basis of what, in actuality, is only one aspect residing within a larger complex whole. One of our objectives is to develop a portrait of Hegel that looks to place emphasis on features and themes that are often overlooked and obscured by those aspects that have, for better or worse, been emphasised frequently in the literature, and that therefore tend to dominate the generally accepted significance assigned to Hegel's thought. In this sense, we look to develop what we might call the *other* Hegel. To be clear, we do not seek to replace one aspect with another and call it the 'true', as to do so would be to commit the very tendency that we would like to break with. We seek to develop a sense of the multidimensionality of Hegel's philosophical system, its diversity, its scope, and its rich philosophical character through a very precise examination of a less well-known aspect of that very same system. Such an attempt shows just how much might be rethought, reconsidered, and restructured to unexpected uses within Hegel's philosophy.

One theme that dominated Hegel's thought persistently throughout his philosophical activity is the emergence of consciousness and free self-referential activity, the protean activity of spirit, from the field of material nature, themes Hegel addresses in his anthropological writings. During his time in Heidelberg and Berlin Hegel lectured on the subject matter of anthropology thirty-five times – much more than on phenomenology and psychology.⁵ Not only did he lecture on this subject often, but we also know that Hegel's concern with it was so intense that he continued revising his position throughout the 1817, 1827, and 1830 versions of the

Anthropology. In fact, much of Hegel's introduction to the subject matter of the philosophy of subjective spirit, including anthropological concerns, dates as far back as 1786–87 and the Tübingen seminary where, in 1790, he attended a class given by J. F. Flatt, which introduced the young Hegel to the relationship between Kantianism and empirical psychology.⁶ The extensive notes that Hegel wrote out on these themes in 1794 are in large part based on that class and form the basis of much of what was eventually to become the subject matter of his writings on psychology as outlined in the Berlin edition of the *Encyclopedia*. However, themes that had originally been addressed in these notes as concerns of psychology, for example sensation and feeling, dreaming, somnambulism, and even 'derangement', were eventually to be covered as part of the mature system's Anthropology. What these historical details tell us is that consistently, over a period spanning more than thirty-five years until his untimely death, Hegel was acutely interested in the emergence of the radically self-relating processes of mind from material nature and the ways in which seemingly disparate scientific disciplines could be interconnected under the rubric of speculative thought and therefore read to inform this complex process.

Hegel's Anthropology functions as a mutational moment within the architecture of the *Encyclopedia*, crucial to the final *Realphilosophie*. Brooding over the possibility of sentience, reconfiguring the mind–body problem, speculating on the internal dynamics of normal and pathological states of both body and mind, all these features of the anthropological writings, when considered in unison, contribute to the odysseal upheaval they purport to chart and also establish them as key a mutational moment in the final system. Historically speaking, the Anthropology functions as a precise expression of a constellation of intellectual efforts that were flourishing in continental Europe at the beginning of the nineteenth century. Accentuating a break with the Cartesian rigidity concerning the mind–body distinction while reformulating the preconditions crucial to the irreducibility of the ego, Hegel's work in this area simultaneously functions as a response to, and divergence from, Kant's groundbreaking *Anthropology from a Pragmatic Point of View* (1798),⁷ as an expression of the explosion of anthropological literature in the German-speaking world,⁸ especially as a critical engagement with the emergent fields of psychology and psychiatry in their inchoate forms, and, ultimately, as a project of anticipation – a careful reading of the Anthropology displays a sensitivity to the types of critiques that were eventually raised against Hegel and Hegelianism later in the century, notably in the figures of the young left Hegelians (Feuerbach, Marx) and the claim that it is the 'real that is material and the material that is real'. The importance of reading the Anthropology as an expression of the late enlightenment cannot be underestimated, especially

when we consider the growing emphasis that the period placed on the finitude of the human situation (contra the infinitude of the absolute), the turn to anthropological, physiological, and biological models to explain the emergence of such finitude, alongside its belief in autonomy through self-understanding and practical agency (in distinction from divine providence and dogmatic institutional authority). In light of these shifts in perspective, contemporary developments in the empirical sciences as they relate to the natural origins of the human body and ultimately consciousness become a central concern of philosophical inquiry and therefore speculative thought. It is this problem-set that Hegel devotes himself to quite specifically in the span of the Anthropology.

While marking its own unique space within this complex constellation of intellectual activity, Hegel's Anthropology shows a sophisticated sensitivity to a wide range of empirical discourses concerning the nature of the corporeal embodiment of mind in its complex totality. It can be read as a rejection of the 'pure givenness' of natural objects to sensibility as developed by Kant in the first *Critique*, on the one hand, and a radicalisation and critique of the Fichtean subject's self-positing activity: radicalisation in the sense that spirit's self-positing activity must have some root within the natural register itself and thus permeate the corporeal matrix and, further, that this grounding must be rendered conceptually within the superstructure of speculative philosophy; critique insofar as it insists, and attempts to demonstrate, the pathologies that follow from an excessive, interiorised self-relation. To the extent that it concerns the upsurge of spontaneous activity from within the externality of natural necessity, it is firmly committed to post-Kantian Schellingian *Naturphilosophie*. It seeks to overcome a lacuna in Kant's critical project by offering a conceptual account of the ways in which subjectivity emerges from the blind necessity of nature, therefore showing the interpenetrative connectivity of necessity and freedom which remained a glaring problem for both Kant's first and third *Critiques*. Hegel's Anthropology posits a range of fascinating phenomena that the ego, retroactively, shows itself to presuppose in the course of its emergence as such. What the analysis shows us is not only the significant role assigned to the results of empirical inquiry operative throughout the entirety of the opening section of Hegel's philosophy of spirit but, more importantly, the thoroughgoing materialist-realist component that is vital to the genesis of finite subjectivity. There is no subjectivity without the material conditions that make its development possible, which is to say that subjectivity is 'anything but presuppositionless'.⁹ Indeed, the extrinsicity of those material presuppositions is what we tracked in Part I, and we intend, in what follows, to relentlessly track the ways in which those materials continue to inform spirit's retroactivity

and actualisation at the finite level, even problematising its freedom as such.¹⁰

Our objective here is to pursue the problematic transition from nature to spirit, having already developed a distinct interpretation of Hegelian nature in Part I. Our line of advance will be to further refine our reading of Hegelian nature by unfolding what it must mean in the context of the Anthropology, that is, spirit's emergence from the natural register. Our wager is that a systematic reconstruction of Hegel's speculative account of psychopathology will offer the most forceful example of the ways in which Hegelian nature thoroughly problematises spirit's reconstruction of its material origins. We believe this constitutes a distinct and unique contribution not only to Hegel studies in this context but also to Hegelian philosophy as it unfolds in the early twenty-first century. The study develops in terms of four distinct movements, of which, here, we will only offer a 'preliminary sketch' in order to leave the immanent conceptual developments to the body of the respective sections and chapters. In Chapter 5 we will offer an introductory overview of the signification of the category of spirit [*Geist*]; subsequently, we will look to contextualise the Anthropology in order to explore the conceptual trajectory covered therein, that is, the genesis of finite spirit in its first determination as soul [*Seele*] out of the externality of material nature; and we will examine the general problematic that must follow from spirit's primary ontological determination as *being rendered by nature*. Given those prefatory remarks, Chapter 6 will move into a consideration of Hegel's speculative analysis of the corporeal body in order to expand upon the soul's origins as being externally determined. It diverges from a significant portion of secondary literature on the anthropological writings that focus exclusively on Hegel's analysis of psychopathology; instead, the chapter offers a systematic reconstruction of Hegel's fascinatingly bizarre analysis of the *in utero* relation. In so doing, it attempts to substantiate two central claims: first, soul, as instantiated in the neonate, begins as a dependent, maternally and materially determined by externality; second, reflexively pushing this analysis back upon conceptual developments pursued in the Anthropology as a whole, we maintain that this dependence expresses the ways in which spirit is, at its birth, mired in the problem of nature. It therefore suggests that far from being rid of the problem of nature, spirit's very origins are nothing other than an intense confrontation with the externality characteristic of Hegelian nature, hence the relevance the latter continues to have for the former and, indeed, for Hegel's *Realphilosophie* and the final system more generally.

Chapter 7 moves into a protracted reconstruction of Hegel's writings on psychopathology with the objective of further intensifying the ways in which nature poses a perpetual problem for spirit's subjective structuration.

In so doing it attempts to substantiate one central thesis: Hegel's speculative analysis of 'derangement' [*Verrücktheit*]¹¹ shows us, in no uncertain terms, the ways in which developed subjectivity might be dominated by its opaque material-instinctual dimension as it unfolds within its unconscious depths. If that thesis is correct, the consequence is that the problem of nature is never fully bypassed for spirit, such that nature retains the ability to undermine spirit's autarkic actuality. Lastly, Chapter 8 outlines how the unruliness of psychopathology is meant to be resolved in terms of the category of habit [*Gewohnheit*].¹² Hegel argues that, in a move that traces back at least as far as Aristotle, it is only by way of the habitual transformation of the natural body in the establishment of a 'second nature' that its unruly natural dimension becomes integrated within the self-referential totality of a corporeal whole which expresses the soul's (spirit's) activity and opens up the possibility of the forms of subject-object relations inherent in the structure of consciousness proper, those relations analysed in the final system's Phenomenology. It concludes, however, with the explicit assertion that there are no guarantees that the subject's natural dimension will not, at any given moment, assert itself to the detriment of the whole. Our analysis of the Anthropology concludes with several remarks concerning the dynamic relation that the system establishes between the shifting domains of nature and spirit and the ways in which this tension is often undervalued in assessments of Hegelian thought. We save the upshot of those remarks for their appropriate place.

* * *

We believe that one of the most provocative series of insights that Hegel's system has to offer concerns the sophisticated set of conceptual tools that it offers us to think the emergence of mind from within the matrices of material externality. In line with our objective of reading the system in that direction, we have already developed a comprehensive interpretation of the significance of Hegelian nature, functioning as the material precondition of spirit's emergence. Consequently, our objective in the remainder of this section is to reconstruct the system's conceptual narrative concerning finite spirit's emergence from the register of nature's unruly underdeterminacy in order to press the myriad of ways in which it problematises spirit's project of *self*-actualisation.

Given this objective, we will first generate a sense of the signification of the enigmatic category of spirit [*Geist*], which is, nevertheless, crucial to the development of Hegel's final system and the philosophy of the real, before reconstructing not only the ways in which nature problematises spirit's activity in its initial emergence, but also how spirit's own reactivity to nature poses an entirely distinct set of problems for its more developed

activities and structures. We will develop, subsequently, a more nuanced sense of spirit in tracking its own immanent developments as charted within the philosophy of spirit, specifically the Anthropology and the *Rechtsphilosophie*. Most, generally, spirit, for Hegel, concerns the entirety of the human activity and its products, in contradistinction to nature. It signifies all dimensions of individual psychological life including feeling, thinking, and willing. It permeates sociality, working relations, cultural customs, laws, and institutions. It encompasses art, religion, and philosophy. It, in part, constitutes the rational structures embedded within these phenomena and so unites them in their commonality as such. Although spirit displays a myriad of distinct features and significations, it is fundamentally interconnected and relational in ways that are alien to the predominantly external connections that we witnessed in the natural register. In spirit, grades of development are always retained as factors, states, and features in more complex configurations. In this sense, it is categorically inaccurate to conceive of spirit as a *thing*; it is, as in the work of Fichte and early Schelling, radical activity, incessant spontaneity. It is, moreover, ecstatic and self-projective, a fundamentally self-guiding force, establishing its own ends, objectives, and structures by way of its own activity – even if, at times, unconsciously, blindly. This ecstatic projection constitutes the inherent temporality of spirit. Spirit, in this sense, is a process of historical unfolding. While this is by no means an exhaustive account of the concept of spirit, it provides a sense of its uniqueness in relation to nature, which, in several contexts, can be conceived of as external entities, while also noting that the life of the animal organism anticipatorily prefigures the ecstatic self-projection that is essential to spirit's historicity.

There are two crucial features that will further accentuate this critical difference and orient our analysis in what follows. First, there is what Hegel demarcates as the 'formal' dimension of spirit. This formal feature signifies the ways in which spirit is able to abstract from all of its immediate surroundings, such that it comes into a radical self-relation that is entirely beyond the sort we encountered in the natural world of the animal life cycle. Hegel writes: 'the formal *essence* of spirit is . . . *freedom*, the absolute negativity of the Notion as self-identity . . . spirit *can* abstract from all that is external and even from its own externality . . . It can bear the infinite *pain* of the negation of its individual immediacy . . .'

¹³ We must be clear, while there is a sense in which spirit reads as a descendant of Cartesian/Kantian subjectivity or the self-positing activity of the absolute ego of Fichte and early Schelling, that this characterisation only constitutes an abstract and incomplete definition, such that spirit is a radical negativity operating as a counterpoint to the externality characteristic of natural objects. Second, Hegel maintains that this self-relation

has 'being-for-self and so constitutes self-identity. The determinateness of spirit is therefore *manifestation* [*Manifestation*] . . . rather than revealing something . . . its determinateness and content is itself this revelation [*ist dieses Offenbaren selbst*].'¹⁴ Revelation is an expression of spirit's negative activity as being for itself; more precisely, as being before itself. However, this does not mean that spirit is to be *rigidly* identified with this or that particularity that it generates, but instead is to be understood as this very process of making itself manifest for itself in the world. This process of making manifest for itself is what we take Hegel to denote by way of 'revelation'. Further specifying the nature of this revelation, Hegel writes: 'in that the freedom of spirit is revealed' it consists in 'the positing of nature as the world of spirit . . . this positing is at the same time the presupposing of the world as [an] independent nature'.¹⁵ Spirit, in a countermovement to its ability to negate every natural determination of exteriority, binds that negative activity together by way of a process of manifest revelation where it generates (posits) a world of spirit (i.e. itself) *out of nature*. Therefore, in order to accomplish this generative task, it must first come up against the natural world that appears independent to it, that which is categorically heterogeneous to it, in order to imbue it with its own activity. It is this process of translation into the material world of nature, as it were, that is spirit's revelation. Positing itself in the material world of nature transforms not only the very status of nature but also the negative formality of the Kantian-Fichtean sense of freedom, producing a world that is spirit's own, which it can, eventually, identify with as its own. This is the immanent drive of spirit. This transformative process of revelation *is* the bringing forth of the world of spirit, in its myriad of forms, whether in terms of the subject, the polis, or philosophy in their historical specificity. This constitutes, simultaneously, the distinct significance that Hegel assigns to the processes integral to the concept of spirit.¹⁶

Part of the uniqueness of spirit, therefore, is that it does not arrive on the scene fully formed, articulated, and transparent to itself. Instead, it must undergo 'infinite pain' in order to establish itself in a cultural world that is a result of its own activity, a world in which it might eventually recognise itself *and* comprehend itself as the source of that world. In other words, if spirit is a perpetual process of revelation, then it does not always immediately recognise the fact that what is revealed is nothing other than its own activity. This process of unfolding revelation occurs across a myriad of contexts within the Hegelian system. For our concerns here we need to note that the sort of negative transformation of material nature that Hegel assigns to spirit establishes the two in an immediate dialectical tension. Yet before spirit can even assert itself over and against the world, it must emerge from it. It must pick itself up by its own bootstraps, as it were, in

order to engage the material world of nature, transforming the latter and itself in the process. Prior to this constitution, spirit is literally at one and immersed in the natural world by which, and through which, it is determined. In this sense, the philosophy of spirit begins in a position of radical finitude, determined on all sides, largely ignorant of itself and the world that it engages. Indeed, the Anthropology as a whole charts the first fitful starts as spirit commences its project of self-manifestation and revelation. In this sense, the origins of spirit are those of an immersion and confrontation with nature. If there is one proposition that succinctly characterises the fundamental thought at the core of the Anthropology, it is this: the process by which universal substantiality, the first determination of spirit, is transformed into finite subjectivity.

In contradistinction to the extimacy of nature, the domain of spirit opens with a fundamental interconnection, a hyper-intensive unity, by way of the 'death of nature',¹⁷ which pervades the entirety of the natural domain.¹⁸ This most rudimentary interconnected immediate substance, in the tradition of a Spinozistic substantiality that most certainly was in Hegel's sights here, is, simultaneously unlike Spinoza, the most basic structuration of spirit, which Hegel demarcates by way of the concept of soul [*Die Seele*]¹⁹ and its concomitant derivatives, natural soul, feeling soul, actual soul [*Die natürliche Seele, Die fühlende Seele, Die wirkliche Seele*].²⁰ In Hegel's speculative lexicon, 'soul', unlike developed forms of spirit such as consciousness proper or the bustle of civil life, has not yet differentiated itself from nature, has not yet explicitly established the complex series of structures, relationships, and activities that characterise, for instance, the self-transparent thought processes of the Fichtean ego, language acquisition/mastery, training in various historical activities (the family, civil society, etc.) which express spirit's radical break with the natural register.

Addressing the starting point, Hegel writes: 'we are concerned initially with what is still the entirely universal, immediate substance of spirit, with the simple pulsation, the mere inner stirring of the soul. In this primary spiritual life there is still no positing of difference, no individuality as opposed to what is natural.'²¹ While still immersed in nature, the indeterminate unity of soul nevertheless marks a distinct qualitative difference from the externality that characterised the natural register, in that here such determination is not treated 'as being external'. What this means is that soul as the most basic form of *self*-constitution takes up those material determinations and restructures them, retroactively posits them as unified *through its own activity*. This retroactive positing results in a universal and unified substantiality that distinguishes soul from the external connectivity that we have shown to characterise the natural domain. Spirit as soul minimally relates them as fluctuations, 'pulsations', which pertain to it

as 'natural qualities'. The externalities of distinct spheres in the natural setting, which 'remain behind as particular existences',²² become, in the context of the universality of soul, qualities of *its* universal substance. They lose their isolated independence by way of the transformative activity of the emergent universal soul; or rather, behind the back of their independent existence they come to be compressed within the unitary whole of the universal soul and, in so doing, are its qualities. In this sense the universal life of nature becomes the life of the soul. The fact of this retroactive relationality of the soul's features is what demarcates one of the distinct qualitative differences between the register of nature and spirit. Simultaneously, what this means is that this immediate state is the most primitive level of spiritual life, existing in what we might call a Freudian oceanic state of oneness, where there is no clear break between the individual and the world in which they find themselves factually embedded. This most universal substantiality is what Hegel refers to as the 'world-soul' [*Weltseele*]²³ and expresses the ways in which spirit '*has come into being* as the truth of Nature'.²⁴

Hegel revealingly states that, despite the fact of this qualitative shift towards unification within the unruly externality of nature, spirit as soul, at the outset, still shows itself, in its most basic determinations, as a '*being rendered by nature*';²⁵ it is spirit which 'is as yet not with itself, *not free but still involved in nature*', and yet this functions as the 'foundation of humanity'.²⁶ If this is the case, then it means that the entire origins of spirit are not to be understood in terms of a dualism, a transcendent other wildly beyond the natural register in the tradition of Cartesian-Kantian-Fichtean mind-body dichotomies, frameworks that either leave the emergence of the former out of the latter as an untouched, ultimately, an unanswerable question, or take it as a *fait accompli* and so proceed by presupposing that which post-Kantian idealists such as Schelling and Hegel saw as demanding a speculative explanation. Consequently, for Hegel, spirit in its primary configuration as soul, must be understood, in some fundamental way, as rooted in material nature and so estranged from itself, alien to itself, as the upsurge of autopoietic activity and starting its odysseal voyage of self-discovery. In this sense, spirit begins its life in terms of alienation, and a significant portion of its basal activity expresses its attempts to overcome this self-estrangement, first by overcoming its own body, in order to come into its own domain as explicitly self-constituting activity, and so free itself for more complex ways of living and acting in its cultural world (consciousness et al.). We believe that four significant consequences follow from spirit's origins as immersion in nature as articulated in the development of soul: 1) if spirit proper is understood in terms of its radically subjective structuration, its ability to autogenetically constitute itself and

its own actuality in terms of its own activity, then there is a sense in which its basal immersion in the extrinsicality constitutive of Hegelian nature, as indicated by the category of soul, is a condition that is necessary yet somehow antithetical to its very project; 2) insofar as spirit is immersed in material conditions that are necessary yet antithetical to its reconstructive activity, there is a sense in which its activity is problematised by those basal conditions, and this problem persists for spirit insofar as it is always connected to those originary conditions;²⁷ 3) to the extent that spirit is at first '*rendered by nature*', there is a distinct sense in which it must struggle to emerge from those conditions, and this will involve both failure and collapse en route to successful (re-)structuration of those basal conditions as instantiated in the constitution of a *second* nature, the spiritual in-habiting of the material body; 4) various forms of pathology and trauma that revolve around those origins, therefore, express the problem that nature poses to spirit's auto-actualisation insofar as they exhibit spirit losing itself, alien to itself, to the precise degree that it is determined largely by exteriority – a determination that impedes its project of internal, self-constituting self-projection. Throughout the course of our analysis of the Anthropology it will be our objective to systematically outline and reinforce these consequences, which follow from spirit's origins in the material externality of nature, thereby highlighting the continued presence and fitful outbreak of nature from *within* the coordinates of cultural (spiritual) life.

The category of soul, consequently, operates as an unstable connective hinge between the fields of exteriorised nature and the self-referential activity of spirit: it is the indeterminate expression of the interpenetrating entanglement of these two spheres. Hegel writes: 'In its substance, which is the natural soul, spirit lives with the universal planetary life, differences of climates, the change of the seasons, the various times of day etc. This natural life is only partly realized within it, as vague moods.'²⁸ The fact that soul, in its first determination as natural, is largely a fluid expression of the fluctuations of the environment we take as significant and revelatory of the entire problem of spirit's origins: these 'vague moods' reveal the ways in which soul is heterogeneously determined as an expression of nature's exteriority (passivity) and recognised, if only vaguely (activity), as its determinations. This interpenetrating tension activated in the soul between liberated, self-referential subjectivity and extimate, substantial origins will permeate the entirety of the Anthropology in the sense that soul is, at these stages, in the process of emerging from its over-determination by the externality of nature on its way to more determinate forms of spirit – therefore displaying its status as finite.²⁹

The 'primary' transition from nature to spirit with which Hegel's analysis begins considers soul in terms of its pre-individuated state. We take this

point of departure as indicative of a bizarre interzone not only in Hegel's analysis but between the natural-cultural worlds that it ultimately implicates. While such a concept of 'pre-individuation' may seem bizarre and even suspicious from certain contemporary perspectives, we should recall that variations of this idea go as far back as Plato, and persist, if in a modified form, to the present day within strands of contemporary science (the Gaia hypothesis). This might help to allay such uncanny first impressions. Moreover, it is important to note that the substantial unity of the world-soul constitutes the basal level of Hegel's philosophy of spirit. It implicates an opaque realm of what some have argued functions as a precursor to the Freudian unconscious.³⁰ We believe it is important to focus on this opaque starting point because it operates as the generative ground of the entirety of the domain of spirit, and therefore proves crucial to the philosophy of spirit as a whole and consequently our understanding of this challenging concept. Without this grounding category the rest of the conceptual superstructure of the philosophy of spirit would be suspended over a void. Most importantly, insofar as soul is spirit that is 'rendered' by nature, we need to understand that in some fundamental sense it remains unruly, shifting, determined largely by the externality of material nature. However, if this is the case, then it works to substantiate our hypothesis that this opaque dimension of spirit is still traumatised by nature's exteriority: it is nothing other than an expression of Hegelian nature's influence *within* the matrices of spirit and the initial problem that the former poses to the latter. We believe, moreover, that this natural dimension of spirit has the potential to be perpetually disruptive to the exact degree that spirit retains the possibility of collapsing into exteriority, a determination that is problematic for spirit's autopoietic self-construction. In this sense, nature remains an active problem for spirit and we will do well to read Hegel critically here, attempting to discern the exact ways in which the analysis and spirit might legitimately claim definitive victory over nature, and, conversely, the ways in which the latter continues to problematise the activity of the former, thereby undermining facile readings in which freedom goes unchallenged.

The world-soul needs to be understood as a minimal form of negativity, but negativity of a very specific type: a form of ideational unity which negates, unifies, and re-individuates its compositional moments (materials), resembling the autopoiesis of the animal organism in the *Naturphilosophie*, but as existing immediately as a stabilised, unified, and, so, undifferentiated substance. Hegel explicitly connects this starting point to the ancients and Aristotle, though we must also remember Spinoza here, when he writes that soul is the substantial basis: 'so that spirit has within it all the materials of its determination, and it remains the pervading identical ideality of this determination . . . the passive nous of

Aristotle, which is the possibility of all things'.³¹ This broadening of the domain of applicability of the concept of spirit by way of the category of soul, which insists on the interpenetrating substantial identity of form and matter, potentially connected to 'all things', serves several critical functions.³² Not only does it serve as a direct critique of the sorts of dualisms inherent in Descartes, Kant, and perhaps Fichte, insofar as they insist on rigidly separating the domain of reason from the sensible, but it also serves as a fundamental rejection of the various models of mind, whether Kantian, Wolffian, or derivatives of the rational/empirical psychologies of the period, that fragment its essential negative unity in terms of faculties, or bracket the metaphysical status of mind altogether in terms of nosological classification (empiricism). The disastrous consequence of such models, for Hegel, is that the unified totality of the interlocking layers of spirit's auto-actualising activity is utterly decimated, such that an adequate conceptual rendering of that same activity becomes impossible or we are forced into metaphysical silence as to the reality of mind (spirit). Nevertheless, Hegel's revisiting of antiquity comes with a critical twist: he reactivates Aristotle's insights concerning the passive soul so that they serve as the natural ground for spirit's active counter-tendency which, from Hegel's perspective, was utterly absent from the ancient world, namely, the radical conception of freedom situated at its constitutive core. In this sense, we can view Hegel's Anthropology as an experimental attempt to synthesise the receptivity and unity of mind, as instantiated in *De Anima*, with the radical conception of freedom crucial to post-Kantian philosophy, as in Fichte and Schelling, while, simultaneously, rejecting all modes of analysis that lead to the problems of dualism, and/or the decomposition of spirit's integrative unity in terms of faculties, the result of suspect metaphysical assumptions, whether rationalist or empiricist.

Hegel's reworking of Aristotle's *animus mundi* indicates another way in which he diverges from his contemporaries.³³ Kant claims in the third *Critique* that nature must be thought of as a self-organising teleological organism, that is, world-soul; Schelling's early writings, as influenced by the work of Fichte, hold nature as being conceived in terms of subjectivity, that is as a world-soul. Hegel does not abandon this concept, but as is characteristic of much of his thought in the context of the Anthropology, he reconfigures the sense of it by deploying it in a unique way – using it not in terms of a 'fixed' universal subjectivity, as he explicitly states in §391, but as a universal-ideal *substance* which will in turn operate as the ground for any subjectivity that will eventually emerge in terms of more sophisticated and explicit self-actualising activity – as realised in the phenomenal distinctions imposed by the categories of the understanding.³⁴ Hence, its connection to the realm of the unconscious. In this sense, Hegel

relocates this category within the framework of his speculative science: the ultimate expression of nature, for both Kant and Schelling, becomes, by way of Hegel, the absolute zero level of spirit proper, that is, spirit as alienated from itself, what he refers to somewhat dramatically as the sleep of reason.

Hegel deploys the concept of world-soul to illuminate spirit's debt to, and, at this point, minimal break with, nature where the former comes to generate the unity involved in 'the inwardization of externality . . . and the externalization of interiority'.³⁵ The internalisation of exteriority and vice versa finds its most primitive expression in this concept. Further accentuating his indebtedness to the ancients, the idealising activity of spirit, the identity of inner and outer, can also be read in terms of the Aristotelian conception of *energia*, here understood in the sense of active transformation.³⁶ This is why we refuse to read the anthropological writings strictly in terms of a preformed potentiality that is opaquely waiting to be actualised, as we find in several passages from Schelling's writings around the time of the *Freiheitsschrift*. While we fully acknowledge that the interpretation of Hegelian nature that we generated in Part I implicates a rudimentary form of subjective structuration, as instantiated in the living organism, this is not the same as suggesting that full-formed subjectivity was all along latent therein. One of the ways in which Hegel fundamentally breaks with such a move can be discerned in the way in which his analysis situates spirit, at the outset, within the pulsations of the material world of externality, insisting that it is no more than what it makes of itself *at that point*. Hegel's project of spirit begins with subjective structurations that are over-determined by the exteriority of the factual environment, and so, at that level of its development, it is nothing else. What we witness over the course of the Anthropology is spirit's emergence, which results in consciousness proper, the traumatic process of transmogrification as it (re-)shapes the material conditions of nature within the parameters of its own body and so begins its own self-projecting and constituting enterprise. This is why Hegel goes so far as to claim that spirit is at first a substance that can only come to itself, its truth, in the form of becoming 'singularity, subjectivity'.³⁷ This emphasis on becoming we take to form the very heart of the entirety of the writings on anthropology, the becoming subject of substance which implicates the abortions, failures, and traumas that perpetually accompany that fragile project.

In what follows, therefore, we will focus on specific passages from each of the three sections that constitute the Anthropology as a whole (natural soul, feeling soul, actual soul) with the objective of exploring and illuminating the ways in which spirit as soul works on the naturalty of its substantial being in order to retroactively posit it within the contours of

its own autopoietic activity; that is, the ways in which substance takes on a much more explicit subjective structure. In this sense, we might read the Anthropology as the mutational violence that Hegelian thought commits against Spinozistic substance, an articulation of an utterly distinct transitional moment within the framework of the final *Realphilosophie*. The Anthropology, anticipating the Phenomenology of the final system, offers a conceptual account of substance's subjective transformation: the minimal forms of embodied experience that constitute the ground conditions for more mediated subject-object distinctions as found in consciousness. In concentrating on the moments constituting substance's transformation we will also look to substantiate our central thesis of Part II, that is, the ways in which various types of pathology and trauma show themselves as perpetual possibilities in the transformative process, even after the fact of such reconstruction. Spirit perpetually retains the possibility of regression, over-determination by way of externality, and this might be read as the perpetual possibility of counter-violence that nature retains for spirit. Hegelian nature perpetually retains the possibility of breaking loose from the reconstructed contours of spirit's activity. It perpetually retains a disruptive dimension that might protrude from the symbolic order that is crucial to spirit's life as such. Our wager is that such a transformative project is not guaranteed in advance in terms of a transcendental sphere untrammelled by the materials of the world, as Kant's project would have us believe, but instead is one that is riddled with fissures of instability as substance is transformed by the negation of spirit's own positing activity. This transformation of substantiality serves a duplicitous signification: on the one hand, it manages to disembody spirit's substantiality as soul such that it is riddled with the pain, trauma, and pathology of division and separation; on the other hand, this disembodying trauma is profoundly generative in that it is the means by which the self-referential activity characteristic of spirit proper might gain a foothold within the coordinates of the world.

Notes

1. PSS§410; W10§410. Hegel citations are from *Hegel's Philosophy of Subjective Spirit*, ed. and trans. M. J. Petry (Dordrecht: Reidel Publishing, 1978), unless otherwise noted; hereafter given as PSS followed by paragraph (§), *Zusatz* and page number where necessary; volume numbers are clearly indicated where specificity requires.
2. See the following discussion for relevant sources.
3. Alan M. Olsen, *Hegel and the Spirit: Philosophy as Pneumatology* (Princeton: Princeton University Press, 1992).
4. Olsen, *Hegel and the Spirit*, p. 9.
5. See PSS, I, p. lii. See also Mario Wenning, 'Awakening from Madness: The Relationship between Spirit and Nature in Light of Hegel's Account of Madness', in David S. Stern

- (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), p. 108.
6. See *PSS*, I, pp. 1–li. The following remarks concerning the development of Hegel's thought in this context are expressions of Petry's research.
 7. Immanuel Kant, *Anthropology from a Pragmatic Point of View*, ed. and trans. Robert B. Loudon (New York: Cambridge University Press, 2006), p. 3, where Kant states: 'A doctrine of knowledge of the human being, systematically formulated (anthropology), can exist either in a physiological or in a pragmatic point of view. – Physiological knowledge of the human being concerns the investigation of what *nature* makes of the human being; pragmatic, the investigation of what *he* as a free-acting being makes of himself, or can and should make of himself.' Kant then dismisses the first possibility as a consequence of our ignorance concerning what 'nature makes of the human' and how to put it to our use. Consequently, anthropology, for Kant, can only be pursued along practical lines, where one 'uses perceptions concerning what has been found to hinder or stimulate memory in order to enlarge it or make it agile, and if he requires knowledge of the human being for this, then this would be a part of anthropology with a *pragmatic* purpose, and this is precisely what concerns us here' (pp. 3–4). By way of contrast, Hegel's anthropological writings can be read as pursuing the physiological (*theoretical*) and practical, attempting to trace out the necessary systematic connections within the context of anthropological study itself.
 8. For a list of contemporary (nineteenth-century) German works on anthropology, see *PSS*, I, pp. lxiii–lxvi.
 9. See *PSS*, I, p. xxxix.
 10. See the following key studies in this area: Hegel, *Lectures on the Philosophy of Spirit*, trans. Robert R. Williams (New York: Oxford University Press, 2007); David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013); Murray Greene, *Hegel on the Soul: A Speculative Anthropology* (The Hague: Martinus Nijhoff, 1972); William A. DeVries, *Hegel's Theory of Mental Activity: An Introduction to Theoretical Spirit* (Ithaca, NY: Cornell University Press, 1988); Michael Wolff, *Das Körper-Seele-Problem: Kommentar zu Hegel, Enzyklopädie (1830), §389* (Frankfurt am Main: Klostermann, 1992), p. 192. See also Murray Greene's review and criticisms of Wolff in *The Owl of Minerva* 27.1 (1995), pp. 67–77. See also Richard Dien Winfield, *Hegel and Mind: Rethinking Philosophical Psychology* (New York: Palgrave Macmillan, 2010); Michael J. Inwood, *A Commentary on Hegel's Philosophy of Mind* (Oxford: Clarendon Press, 2007); and John Russon, *The Self and its Body in Hegel's Phenomenology of Spirit* (Toronto: University of Toronto Press, 1997). For literature on Hegel's theory of madness more specifically, see Daniel Berthold-Bond, *Hegel's Theory of Madness* (New York: SUNY Press, 1995); and Jon Mills, *The Unconscious Abyss: Hegel's Anticipation of Psychoanalysis* (New York: SUNY Press, 2002). For protracted examinations of Hegel's speculative analysis of psychopathology, see Malabou, *The Future of Hegel*; Jeffrey Reid, *L'anti-romantique: Hegel contre le romantisme ironique* (Laval: Les Presses de l'Université Laval, 2007); Jeffrey Reid, 'Hegel et la maladie psychique – le cas Novalis', *Science et Esprit* 56.2 (2004), pp. 189–200; Žižek, 'Discipline Between Two Freedoms', pp. 95–121; also Slavoj Žižek, *The Ticklish Subject: The Absent Centre of Political Ontology* (New York: Verso, 2008), esp. Part I, 'The Night of the World', pp. 3–141. For naturalist readings of Hegel in this context, see, for instance, Italo Testa, 'Hegel's Naturalism or Soul and Body in the Encyclopedia', in David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 19–35; Italo Testa, 'Criticism from within Nature. The Dialectic from First to Second Nature between McDowell and Adorno', *Philosophy and Social Criticism* 33.3 (2007), pp. 473–97; Cinzia Ferrini, 'Hegel on Nature and Spirit: Some Systematic Remarks', *Hegel-Studien* 46 (2011), pp. 117–50; Robert B. Pippin, *Hegel's Practical Philosophy: Rational Agency as Ethical Life* (New York: Cambridge University Press, 2008); and Terry Pinkard, *Hegel's Naturalism: Mind, Nature and the Final Ends of Life*

- (New York: Oxford University Press, 2012). For a concise sense of the line we believe needs to be pursued, see Heikki Ikaheimo, 'Nature in Spirit: A New Direction for Hegel-studies and Hegelian Philosophy', *Critical Horizons* 13.2 (2012), pp. 149–53.
11. PSS§408; W10§408. We believe there is something fundamentally correct in Petry's choice of 'derangement' for *Verrücktheit*, because it denotes the radical *disruption* of an established order that is crucial to Hegel's account of acute psychopathology. This nuance is entirely lost, for instance, in Berthold-Bond's repeated use of 'madness' in his *Hegel's Theory of Madness*.
 12. PSS§409; W10§409.
 13. PSS, I, §382.
 14. PSS, I, §383.
 15. PSS, I, §384.
 16. It is worth considering the Kehler and Griesheim manuscripts which confirm the reading we are developing here. We understand the disadvantages of citing writings other than Hegel's own. Nonetheless, this passage seems to confirm a reading we have already substantiated by way of Hegel's own words. The manuscripts read:

Spirit distinguishes itself from nature, we compare spirit, as it is determined for us, with nature as we know it. We do this, we distinguish spirit, although it is related to nature. It is not only we who distinguish spirit from nature, however, for it is of the essence of spirit to distinguish itself from it. Spirit is that which divides itself from nature, to do so being not only its determination but its act, its substance; it is only this, and has being only in so far as it does this and is for and with itself. Two relationships of spirit with nature are therefore expressed, our comparing it with nature, and its dividing itself from nature, its proceeding forth from what is sensuous. The precise nature of spirit's bringing itself forth is therefore that of dissolution within spirit in order to be spirit, in order to enter into truth. Spirit is this truth of what is natural . . . (PSS, I, §383, *Zusatz*, p. 35)

17. See Lampert, 'Speed, Impact and Fluidity at the Barrier Between Life and Death', p. 153; see also Marmasse, 'Spirit as Carrying Out the Sublation of Nature', pp. 19–31.
18. For a sense of Hegel's discussion of spirit's emergence from the natural in relation to his criticisms of phrenology and the way in which this connects to trends in contemporary science, see Eric von der Luft, 'The Birth of Spirit for Hegel out of the Travesty of Medicine', in Peter G. Stillman (ed.), *Hegel's Philosophy of Spirit* (New York: SUNY Press, 1987), pp. 25–42; similarly, for a discussion of Hegel's criticisms of both physiognomy and phrenology and those criticisms' relation to contemporary science, see Alasdair MacIntyre, 'Hegel on Faces and Skulls', in Alasdair MacIntyre (ed.), *Hegel: A Collection of Critical Essays* (New York: Anchor Books, 1972), pp. 219–36.
19. PSS, I, pp. vi–vii.
20. PSS, I, pp. vi–ix.
21. PSS§390, *Zusatz*, p. 21.
22. Greene, *Hegel on the Soul*, p. 42.
23. PSS§391; W10§391.
24. PSS§388.
25. PSS§387, *Zusatz*, p. 85, emphasis ours.
26. PSS§387, *Zusatz*, p. 85, emphasis ours.
27. While not concerned with the pathological features of the transition from nature to spirit, Angelica Nuzzo, 'Anthropology, *Geist*, and the Soul–Body Relation', in David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 1–18, concentrates on the opaque relation between the soul–body (spirit and nature), maintaining that this dynamic operates as the ground of Hegel's entire philosophy of spirit and indicates one of the ways in which nature is never fully abandoned by the domain of spirit. Our reading is complementary to this approach while

seeking to systematically develop the role that pathology plays in that dynamic. Nuzzo writes: 'Spirit's presence within nature (initially, its being immersed in it) or the soul's immanence in corporeality (as its immanent purpose) is the point of departure of freedom's realization. By turning the connection between nature and spirit into the basis on which the Anthropology institutes the soul/body relation, Hegel fundamentally transforms the alternative between "idealism" and "materialism", setting his own philosophy of spirit on a thoroughly different terrain' (p. 12). She later states: 'the ideality that spirit itself is because it arises from nature and takes place within nature is also the new meaning of the soul's "immateriality" . . . This is the starting-point of the "Anthropology". But it is also the permanent basis of the entire philosophy of spirit. Even in its highest and most developed forms Hegelian *Geist* remains fundamentally connected to the body and corporeality' (p. 14). In this sense we share a common interpretation of these two registers in the Anthropology, their thoroughgoing interpenetration, though we seek to further pursue the nature-spirit dynamic in terms of the problematic pathologies and traumas that unfold as a precise expression of the unstable transformative transition from the one to the other.

28. PSS§392.

29. If this interpretation is correct then there is some sense in which it must maintain the non-identity of thought and nature while maintaining that there is also some fundamental sense in which nature is crucial to the genesis of subjectivity and spirit's autopoietic activity. In this way, our interpretation seeks to develop a position that explores the possibilities regarding that which is non-thought (material nature) as being crucial to the genesis of thought (ideality). In other words, neither would be completely inaccessible to the other. However, this reading simultaneously problematizes William Maker's claim that nature and spirit are radically heterodox. Consider Maker's claim: 'Hegel originates the *Philosophy of Nature* with the notion of the radical *nonidentity* of thought and nature, holding that thought and nature do not even resemble one another, that they quite literally have nothing in common . . .' ('The Very Idea of the Idea of Nature', p. 4). While we accept the starting point (radical difference of the two), we also think there must be some obscure sense in which nature, through its own immanent movements, generates structures that come to have an affinity with thought. Without this possibility the question becomes: how do these two registers come into contact in order to avoid the pain of dualism? We will look to temper Maker's position with a more moderate route that seeks to maintain the tension inherent in soul that indeterminately connects the unruliness of nature with that of the self-referentiality of spirit. Our point, then, is to think through the radical entanglement situated at the heart of the Anthropology in such a way that spirit and nature are shown to be reciprocally intertwined and mutually heterodox. For a clear statement of our concern regarding Maker's conclusion, see Philip T. Grier, 'The Relation of Mind to Nature: Two Paradigms', in David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 223–46. Grier writes: 'The more usual conception typically found in various versions . . . of the mind-body problem . . . is that the physical and mental are entirely distinct, which renders the gradual or phased emergence of the one from the other either inconceivable or thoroughly mysterious . . .' (p. 228).

30. See, for instance, Mills, *The Unconscious Abyss*, pp. 1–20.

31. PSS§389.

32. See Alfredo Ferrarin, Hegel and Aristotle (Cambridge: Cambridge University Press, 2004), p. 252; Malabou, *The Future of Hegel*, p. 29; Robert R. Williams, 'Translator's Introduction', in Hegel, *Lectures on the Philosophy of Spirit*, trans. Robert R. Williams (New York: Oxford University Press, 2007), pp. 1–56, esp. p. 7.

33. See S. J. McGrath, *The Dark Ground of Spirit: Schelling and the Unconscious* (New York: Routledge, 2012). McGrath connects Schelling and Kant on this concept but makes no mention of Hegel. See, for example, p. 13.

34. See also Malabou, *The Future of Hegel*, pp. 29ff.
35. Ferrarin, Hegel and Aristotle, p. 237.
36. Ferrarin, Hegel and Aristotle, p. 248.
37. *PSS*§391.

Chapter 6

Embodiment: Spirit, Material–Maternal Dependence, and the Problem of the *in utero*

From the very outset of the Anthropology we discover soul determined by the fluctuations of its external environment. This excessive ‘rendering by externality’ impinges on the activity of spirit proper and so gives us a precise sense of the ways in which spirit’s origins are antithetical to its project of autopoiesis and how its upsurge first appears in terms of that which it is *not*. This initial ‘rendering by externality’ also indicates soul’s emergent disunion [*Entzweiung*],¹ its self-estrangement, and this is what we will look to track in the current chapter.

Inchoate spirit discovers the fluctuations of the situation into which it is factually thrown by way of its sensible body, an interpenetrating psychosomatic interface. Concerning sensibility, Hegel writes:

Sensibility (feeling) is the form of the dull stirring, the inarticulate breathing, of the spirit through its unconscious and unintelligent individuality, where every definite feature is still immediate – neither specially developed in its content nor set in distinction as objective to subject, but treated as belonging to its most special, its natural peculiarity. The content of sensation is thus limited and transient, belonging as it does to natural, immediate being – to what is therefore qualitative and finite.²

In sensibility the soul of nature transforms into the nature of the soul; it expresses the restructuring activity whereby nature is taken up into the inchoate interiority of the finite individual.³ Playing on the signification of the German verb ‘to find’ [*finden*], Hegel indicates how the soul literally finds this particular content as transformed by way of the minimally mediated experience of sensibility [*Emp-findung*].⁴ In the sensation of touch, for instance, we simultaneously experience the presence of the external object that we are touching and our reaction to it. Consequently, sensibility is the minimally mediated identity between ‘subject’ and ‘object’. This is a unity,

however, that precedes any subject–object distinction (Hegel states: ‘nor set in distinction as objective to subject’), because at this point in Hegel’s analysis he is dealing with a domain that is anterior to any application of the categories of the understanding that would structure the sensory manifold in terms of clear subject–object relations – hence the opacity constitutive of the structure analysed. Consequently, we can speak of the body of sensibility as the individual’s obscure ‘preconscious gearing onto the world’ – to use the vocabulary of Merleau-Ponty.⁵ Soul opens on to the world in terms of the corporeal interface of sense and in such a minimally mediated position finds itself as connected to literally everything; one is ‘virtually *the totality of nature*’.⁶ The economies constituting the sensible body form a ‘reflexive relationship’⁷ between material body and the negative unity of the soul such that sensations originating in the world are restructured–internalised and, conversely, those of interiority are externalised such that one is freed of this content, as in the case of sighing, for example. Indeed, the *Zusatz* to §401⁸ speaks of the corporealisation of inner determinations as successful only insofar as they operate as expulsions [*Entäußerung*] of inner determinacy – here we remember the modes of internalisation and expulsion that we witnessed in the animal organism (ingestion, excretion, for instance). The totality of the reflexivity of the sensible body forms the substantial ground from which spirit as finite must emerge and generate itself as such.

The more pronounced ‘interiority’ that emerges as the resulting field of coordinates from sensibility is demarcated by what Hegel calls *feeling* [*Gefühl*].⁹ Hegel writes: ‘The feeling individual is simple ideality, subjectivity of sensation.’¹⁰ Feeling introduces a more pronounced unifying formal order into the flux of the sensory manifold and therefore it constitutes a higher-order (re-)structuring activity. Here, then, we have a further example of how in feeling, resembling the Hegelian animal organism, the individual posits as its *own* results the very set of externally imposed conditions that had been critical to the formation of its subjective structure as self-enclosure; the feeling soul takes hold of these conditions and reconstructs them within its own projective enterprise such that they take a location, a place within its self-generating and auto-affecting activity. This self-referential and self-relational activity at the heart of feeling’s ‘simple ideality’, the inchoate activity of the psychosomatic interface of the body, is the activity of spirit and therefore marks the most rudimentary form of spirit’s activity as it unfolds within the opening coordinates of the Anthropology. Here we see how an external determination is taken up and internalised within the contours of the feeling soul’s restructuring autopoietic activity: one that is, consequently, both effect (from outside) and cause (self-affectation from within). This marks strong affinities with aspects of Fichte’s account of feeling [*Gefühl*] as it relates to the practical

self-positing activity of the *Tathandlung*: it simultaneously marks its own activity (the feeling itself as posited) *and* the impinging of the 'non-self' of the environmental milieu in, and to, that self-positing activity. Because there is minimal ordering involved in feeling, an *activity* of ordering, what is implicit here is the rudimentary activity of spirit that is nevertheless more sophisticated than that displayed under the domain of sensibility.¹¹ Consequently, the inverted lining of a particular feeling is that every determination implicates the subject that has those feelings. This means that there is a negatively reflected distance in every determination of feeling, that is, the living organism whose feelings they *are*.

The strength of the Hegelian analysis shows itself here in that the form must become the content of everything that it forms: the two are never radically separated but instead mutually *inform* each other.¹² Here we have the seepage, as it were, of the subjective form into the manifold of feeling that it enframes. Feeling is a crucial moment in the material genesis of finite spirit: on the one hand, it functions as a clear indication of the grounding substantiality of spirit's subjective agency, which is largely determined by the 'pulsations' of its factual environment, while simultaneously, on the other, it offers an opaque indication of the subjective activity at work within this restructuring process. Considering this tension as a totality, we instantiate a precise sense of the ways in which soul has its upsurge of autogenetic activity from within the ebb and flow of the natural world. Moreover, we discover the ways in which that activity is, at first, largely an expression of a sort of circadian coordination with the environment in which it finds itself immersed.

The problem that arises with the establishment of the structure of feeling soul is the unresolved diremption implicit at its centre. This fissure within the inchoate subject is crucial to its genesis in that it provides the negative space by which it might distance itself from utter immersion in the flux of sensory data that come to it externally, and yet problematic insofar as it is maintained as a disunity beyond which it does not progress. On the one hand, feeling shows the individual as a substantial totality awash in the determinations that it has appropriated by way of sense, its point of access opening it up to that which it is *not*, the material world. On the other hand, what is implicit here is a subjective centre, the unifying power whose determinations they are. In order for the subject to emerge as a concrete and stabilised entity in the Hegelian system it must be open to alterity in such a way that it can maintain this contradiction of making its own that which it is not, as this tension is, for Hegel, constitutive of consciousness and subjectivity – all of spirit's higher modalities.

In order to highlight the complications that this nascent contradiction realises we are going to concentrate on an aspect of Hegel's writings on

the feeling soul that have largely been bypassed in the literature, namely his analysis of the *in utero* relation. A common move makes no mention of this obscure analysis, or else dismisses it as being informed by ‘charlatanry’. We think that, while this analysis is undoubtedly bizarre and, retrospectively considered from the contemporary perspective, outdated, hence justifying some commentators’ suspicions concerning its merits, it nevertheless functions as a surprisingly coherent expression of Hegel’s speculative analysis of the soul’s transition from indeterminate substantiality towards subjective structure of consciousness proper. In this sense, we take it to function as a very precise expression of what Hegel takes to be crucial to speculative philosophy in a post-Spinoza, post-Kantian philosophical context, that is, the ability to think the emergence of subject from substance. Therefore, we think that it is possible to pursue his analysis of the parent–foetus relation in terms of ‘a reflexive-heuristic device’ by which we illuminate the larger architectonic issues at work in the Anthropology as a whole: the subjective transformation of the soul’s substantial unity and the exact ways in which natural exteriority must inform this upheaval. Our wager is that a careful analysis of these passages establishes what we take to be two crucial features of inchoate spirit’s struggle to restructure its material-natural origins: 1) the foetus has its origins in over-determination by influences of externality, therefore it begins its project of autopoiesis in a series of failures at self-actualisation; 2) this series of failures connects the problem of nature directly to the emergence of stable, self-referential forms of subjective spirit proper. In this sense, we might read the developmental problems present in Hegel’s analysis of the *in utero* dynamic as a symptomatic expression of the problem of nature as it figures in the ‘birth’ of spirit, the initial transformation of substance into subject. We maintain that the importance of the problems revolving around this transitional process need to be emphasised not only in order to highlight the complexity of the Hegelian position and the fragile relation it establishes between pathological and stabilised shapes of spirit, but also in order to further our objective of systematically investigating the dynamic shifting relationships the system enacts between nature and spirit, specifically the ways in which the former persistently problematises the latter.

Elaborating on the spectral relationship between mother and foetus in the *in utero* position, Hegel writes: ‘Although there are two individuals here, the unity of the soul is as yet undisturbed, for the one is still not a self, being as yet permeable and unresistant, and the other is its subject, the single self of both.’¹³ Acknowledging the implications here concerning the ‘politics of the maternal body’, we want to maintain that even though Hegel frames the relationship in terms of the mother as subject for *both* herself and the foetus, there are, nonetheless, also indications of the process that

the foetus must go through in order to become, at a quite basic level when considered against the backdrop of spirit as a whole, a subjective centre of its own. It is this developmental process of becoming, of assertion, which we think illuminates the problems revolving around the Anthropology as a whole. Hegelian analysis provides the conceptual tools with which to think how the passive foetus might simultaneously be identified with the mother and yet remain distinct as such in terms of its own emergent subjective core. In this sense, the analysis has the strength of showing the internal dynamic relationship that holds between the two, where it can simultaneously account for the contradictory claims of identifying the two as one and yet maintain the distinctness of each from the other.¹⁴ Insofar as the foetus is unable, in its inchoate developmental state, to assert itself as an autarkic centre, it is given over to external determinations imposed upon it by what Hegel refers to as the genius¹⁵ of its mother, meaning the immediacy of the latter's potency as ideality, as a self-maintaining structure that imposes form on the malleable 'substantiality' that is its dependent.¹⁶ In this sense, we maintain that inchoate spirit begins its developmental odyssey towards stabilised subjectivity not in the self-assured movements of a transcendental ideality removed from its material conditions, *à la* Kant, but instead, more interestingly, from *within* those material conditions as an unconscious activity that borders on collapse. This we take to be the hidden signification articulated in the foetus relation where it displays utter dependence on the inputs of exteriority, the totality of the mother's negative potency. The wager is that this 'developmental position' tells us something about the very origins of spirit (and autonomy) more generally and the process through which, by which, it overcomes such dependence.¹⁷ Consequently, it is no stretch to say that spirit's independence is not a triumph that is lowered on to the stage of action *ex nihilo*, but rather the very opposite: it is a victory that is fought for, attained by way of pain, attrition, and loss – again, in anticipation of the 'large-scale' conflicts that we will eventually see on the stage of world history. Neither can we read such a painstaking process as determined in advance in terms of the pre-established transitions of the *Logic* nor as a structure of ideality operating independently of the material conditions of its instance. In terms of spirit's *real* life, by way of contrast, we can say that it does not arrive on the scene explicit to itself, assured of its successful projection into the world, but flounders as an alien dependent, while, simultaneously, gathering itself in a series of attempts that first result in failure as it struggles to diverge from its substantial origins in order to take them up as its very own.

Spirit's material origins in dependence and failure are obscured when we speak of spirit's emancipation from nature abstractly and unproblematically as 'a return of spirit to itself'.¹⁸ One of the risks that such a quick

identification of nature and spirit runs is that it reads a much more robust sense of identity between the two spheres, that, if established at all, is not actualised until much later in the writings on spirit (consciousness, the polis, philosophy, etc.), as present at the very outset of *finite* spirit and its emergence from the externality of nature. Finite spirit is what we want to call a real divergence between 'concept and actuality', a split, moreover, 'that makes it *impossible* for spirit to conceive of itself as the truth of the whole'¹⁹ at this point in its development. We wish to place emphasis on the impossibility of spirit's self-reflexive understanding at this point in its development, insofar as we think such emphasis gets at the fact that there *is* a real problem in this transmogrification of nature in terms of spirit that is only adequately engaged once we think by way of what we might call this 'ontological discordance' that is crucial to its origins. We insist that it is impossible for spirit to understand itself as identical with nature at this point and that this is so as a result of its very conception, and ontological status, as soul – the sleep of spirit. What we might call 'strong identity' readings project a logically later conceptual development back into the sequentially prior analysis, and we think doing this obscures not only the problems that spirit must face in its emergence from the plenum of its substantial being, but also the ways in which those origins continue to pose a problem for spirit's activity more generally. It obfuscates the problems that spirit endures in its restructuring of the materials of extimate nature; simultaneously, it muddles the significance of the real differences that exist between these two registers, especially at this early stage of spirit's autogenesis. What our concern amounts to, then, is seeking to carefully follow the conceptual developments charted in the anthropological writings *on their own terms*, as an expression of the real life of spirit (captured in the term *Realphilosophie*), as we think this is the most effective way not only of analysing the text, but also of developing a systematic interpretation of the transition from nature to spirit as it is in the Anthropology itself, where this transition occurs.²⁰

Returning to the internal dynamics of the text, Hegel appears to suggest, more bizarrely, that it is by way of the foetus's origin in undifferentiated substantiality that it 'assumes its predisposition to illness'.²¹ How are we to understand this claim? Consider also Hegel's statement:

In the case of this connectedness [psychic relation between foetus and mother], attention has to be paid not simply to the sensational accounts of determinations which fix themselves in the child on account of the violent dispositional disturbances and injuries etc. experienced by the mother, *but to the entire basic psychic division of substance* . . .²²

Hegel further complicates the situation by claiming that the foetus's predisposition to illness 'originate[s] in its conception',²³ which marks

something distinct from the contingent accidents that may be transferred to the foetus by way of trauma suffered by the mother. His misgiving concerning the problem of 'transference' explains why he refers to it in a pejorative tone ('not simply to the sensational accounts'). Eliminating the bogus problem of 'transference' as the reason behind such a 'predisposition to illness' forces us to think that it has more to do with the very origins of the foetus, its primary developmental position as an indeterminate dependent, lacking adequate subjective actuality, and the way in which it attempts to undergo 'psychic division' in order to stabilise itself as an actual subjective structuration independent and distinct from its origins within the mother.

We believe that what Hegel means here is that it is the very concept of the foetus that demarcates it as an inchoate, autonomous epicentre in contradistinction to its reality as a substantial dependent; it is this discrepancy that gives it a predisposition to illness.²⁴ This acute divergence, analogically resembling the 'original sickness' that haunts the animal organism, instantiates a 'familial resemblance' that needs to be taken seriously in order to unpack the complete implications of the analysis at hand. To the extent that the foetus is given over to determinacy by the mother, by exteriority, it is in reality what spirit should not be, that is, radically dependent, external to itself, instead of autopoietic, autarkic, self-actualising. This very over-determination is what makes it prone to illness, sickness – it is consistently determined by sustained external pressure which, as of this point, it struggles to assimilate and make its *own*. Insofar as the foetus is alien to itself, external to itself, it is, speaking strictly in a Hegelian sense, in a pathological state. Its reality is exactly what in essence it is not. Nevertheless, its current reality is just that: dependent, non-autarkic. But if this is the case, we believe we can assert that the *in utero* dynamic functions as a symptomatic expression of the origins of spirit more generally. Consequently, we can say that the birth of spirit has its origins in radical exteriority, that is, that which it is *not*, which is to say that it finds its initial orientation and disposition as one that is very much aligned with the problem of nature. To the extent that finite spirit in its origins is given over to external determination, is given over to the contingencies of externality, there is a fundamental sense in which spirit, in its basal situation, is beset by the problem that is the constitutive feature of Hegelian nature, the instability of externality.

Approaching the same point from another direction, Hegel's analysis of the dynamics of the feeling soul as instantiated in the *in utero* relation illuminates the very starting point of the Anthropology in its entirety – spirit being rendered by nature and the configurations of spirit that this rendering generates. This determination of spirit, by that which it is not, is a real

problem for spirit, and it is one that perpetually activates its reconstructive efforts while impeding them. Accepting the reflexivity thesis, we can say that the inappropriateness of spirit's being rendered by externality and nature is made explicit in Hegel's characterisation of the foetus's proneness to pathological states. To the extent that spirit is given its reality by nature, by externality, by the anteriority of the mother, there is a sense in which it is determined against itself, not by itself, and this is the very problem of nature. Its entire effort within the contours of the Anthropology consists in a series of sustained transformative processes that seek a radical inversion of this originary structural orientation.

However, this is not to say that the foetus–mother relation is to be levelled and dismissed as pathological – which would further open Hegel's system to valid criticisms concerning the presuppositions that inform his conceptual rendering of the differences between the genders; rather, we maintain that Hegel's analysis needs to be read in terms of a sophisticated perspective that attempts to develop a conceptual account of this relation that can maintain a sensitivity to the instability, fragility, and tensional conflict situated within the *in utero* experience itself, and the ways in which some kind of incipient order must emerge out of the instability and contradictory interpenetration of the one and the other with which the entire generative odyssey begins. The relation connects to pathology because it works to develop a concise sense of all that can go wrong, not only the disintegration and failures involved in the reality of the foetus's birth, but, reflecting the trajectory of the Anthropology as a whole, the dangers and complications that the material presuppositions of individuated subjectivity involve in its very own genesis and pose to it after the fact of its upsurge.

To be clear, there is a sense in which the problem of natural origins is correct for finite spirit and this is why Hegel says that the foetus's 'pre-disposition to illness' originates in its 'conception'. To the extent that the foetus/neonate does in fact emerge as an autarkic centre from the dependency of its origins, the problem of nature is, in some significant sense, overcome. In other words, the disunity that our analysis has tracked is, in a sense, derived from the very concept of the foetus. This is correct by way of the very significance of the concept of spirit implicit in its articulation. Nevertheless, what the analysis also implies is that this natural exteriority of spirit's origins is, in an important sense, always retained. The unconscious territory that the writings on soul genetically map is the basal condition from which all higher forms of spirit emerge. Moreover, the very concept of sublation insists that this territory is not only nullified but preserved. Therefore, the problem of spirit's origins, its submersion in the material externality of nature, is something that always remains a retained

experience, and re-emergent possibility, for spirit – in select situations it might reassert itself to the detriment of spirit's project. That is to say, spirit perpetually retains the possibility of regression. It is always possible for it to regress towards exteriority and radical dependence. Spirit, therefore, can become diseased.

The insistent possibility of such a pathological regression is not always explored or emphasised in the literature. However, we believe that exploring the ways in which this perpetual possibility shows itself in the anthropological writings gives us a precise indication of the ways in which Hegelian nature's radical exteriority remains a perpetual problem when considered in light of spirit's project of self-actualisation. We might go so far as to claim that the feeling soul, which Hegel prior to 1830 had referred to as the dreaming soul – implicating the machinations of spirit's dreams and nightmares, its other self, as it were – becomes an *actual* problem for finite spirit insofar as the contents of the unconscious soul conflict with spirit's reconstructive activity – reverting one to a previous developmental position that radically undermines the autonomous virtuosity of spirit's higher configurations. In acute pathology, spirit regresses to the state of dependence: persistently determined externally by the contents of its unconscious depths (soul), that which it does not synthesise within its structural fields. Nature, in this sense, reasserts itself to the detriment of spirit's self-actualisation. Autogenetic determinacy reverts to external determination, autonomy to material–maternal dependence – spirit collapses into nature, freedom into an externality that subsumes it, realigning its horizon of possible actions. We believe that we can intensify the problem that nature perpetually poses to spirit's reconstructive auto-assertion as it unfolds within the matrices of spirit's actualisation by focusing on Hegel's analysis of self-feeling and its introduction of the speculative analysis of psychopathological states, which Hegel revealingly refers to as the night of the world.

Notes

1. For instance, *PSS*§382, I, *Zusatz*, pp. 50–1.
2. *PM*§400. We cite from the Wallace translation as it has a poetic element that escapes Petry's rendering of the same passage while, simultaneously, not neglecting any of the nuances of sensibility's indeterminate connection to its environment.
3. Malabou, *The Future of Hegel*, p. 32.
4. See Jean-Luc Nancy's apposite account of sensibility in *The Restlessness of the Negative*, trans. Jason Smith and Steven Miller (Minneapolis: University of Minnesota Press, 2002), pp. 45–54. Nancy writes:

Sensibility and ideality are one through the other, one for the other, and one in the other. In sensibility, being-for-itself awakens: it differentiates itself from

the simple being-right-at-itself in which it is still asleep. The 'right-at-itself' – which already bears the fold of self upon self, identity such on itself – unfolds or unglues its own adherence. Upon awakening, I am an other. There are things outside me, and I myself am for myself the one who has these things in front of him. Doubtless, the sentient being that is only sentient also becomes its own sensation and sinks into it: but, *in and as* sensation, such a being also becomes what it is as its subject. Sensibility is becoming: passage from a simple determinateness to a property. Sensation is mine – or rather, if it is not yet the universal mineness of the one who says 'I', it is, in animal and vegetal sensation, the sensation proper to one who senses. (pp. 46–7)

In sensibility, then, the individual's immediate substantiality is put forth as a moment within its subjective being-for-self. This is crucial as it marks spirit's first attempts to break with the pure plenitude of substantial being. It is our purpose to track this emergent subjective intensity – which here is held fast in the contractions and expansions of an alien world.

5. See, for instance, Maurice Merleau-Ponty, *Phenomenology of Perception*, trans. Colin Smith (New York: Routledge, 2006), where he argues that the constitution of a spatial level constitutes 'a certain possession of the world by my body, a certain gearing of my body to the world' (p. 291). Analogously, Hegel would seem to suggest that sensibility involves a similar preconscious grasp on the world – it is only through the bodily grasp that there might first be a world for it. For the relationship between Hegel and Merleau-Ponty in terms of a 'metaphysics of spirit' and an 'ontology of the flesh', respectively, see David Storey, 'Spirit and/or Flesh: Merleau-Ponty's Encounter with Hegel', *PhaenEx* 4.1 (2009), pp. 59–83.
6. PSSS403, emphasis ours.
7. Malabou, *The Future of Hegel*, p. 33.
8. PSSS401, *Zusatz*, p. 193.
9. Hegel's distinction between sensibility and feeling was not established until rather late (developing in precision in lectures spanning from 1822 to 1825). It was utterly absent from the 1817 *Encyclopedia*. See Petry's discussion of these issues in PSS, II, pp. 485, 494. See also Williams's note 94 in the *Lectures on the Philosophy of Spirit* 1827–28, p. 110. We take Hegel's struggle to distinguish between the two, and the significant overlap that resides between the domains of their application, to be indicative of an ambiguity that resides immanently within both, viz. because the states being analysed are immediate and largely indeterminate it becomes difficult to clearly distinguish interior contra exterior (ideal vs. material); there is no simple and all-encompassing means by which to sharply distinguish these two concepts and their corresponding domains of application within the context of the development of the soul to this point. Their problematic interpenetration, consequently, is a result of the subject matter being analysed, i.e. the indeterminacy of soul's natural origins and the soul's immersion in those origins.
10. PSSS403.
11. Although we largely agree with DeVries's reading of sensibility as passive and the subsequent category of feeling [*Gefühl*] as active, we would like to nuance this distinction in order to emphasise the activity that sensibility itself showcases. DeVries writes: 'In sensation mind is passive, receptive, unorganized, aimed at the individual, dispersed in a manifold . . . the distinction between a sensation and a feeling is simply that a feeling is a sensation that has a place in a very low-level, basic, organized system of sensations' (*Hegel's Theory of Mental Activity*, p. 71). Our claim would be such that sensibility is already involved in this 'low-level' ordering and that it would have to be such in order to be recognised as sensible in the first place.
12. Malabou, *The Future of Hegel*, p. 35.
13. PSSS405. *Lectures on Philosophy of Spirit* 1827–28 are particularly revealing in this

context. There we find: 'The sentient totality is at first immediate; it appears not to be determined. But this constitutes its *weakness*. – This absence of determination in fact means that the sentient totality is in the determination of immediacy' (p. 125, emphasis ours). Note 159 on the same page goes so far as to state: 'sentient totality is, *through this lack of determination* . . . in the determination of immediacy, of *raw naturalness*' (p. 125, emphases ours). Continuing, the *Lectures* state: 'The child is not at all independent, but is like a member of the mother. The mother pervades the child psychically . . . The child has no true independence . . .' (p. 126).

14. What DeVries views as one of the problematic features of Hegel's account of soul is actually the strength and the design of the dialectical standpoint as it unfolds through this concept. DeVries writes: 'Hegel wants a peculiar double status for the soul. He wants it to be individuated by persons and their bodies for some purposes . . . for example . . . being *someone's* states. For other purposes . . . he wants soul to be something shareable across persons . . . Hegel cannot have it both ways' (*Hegel's Theory of Mental Activity*, p. 79). Hegel appears to have several responses to this concern. First, the problem of individuation is not his alone and therefore this concern is not unique to Hegel's position. Second, Hegel attempts to show the ways in which the universal world-soul gradually, through fitful upheavals and contortions, comes to shape itself as individuated, as multiplicity, as subjectivities. In this way, Hegel's analysis attempts to show how we can think of soul as both material, substantial and pre-individual, *and* subjective and highly individuated. But this is not a contradiction from which Hegel seeks to escape; rather he attempts to speculatively encompass it and develop a position that can accommodate both ends of this spectrum; it is the very topography Hegel intends to cover by way of the concept of soul. More succinctly, Hegel's speculative analysis aims to ground this delicate tension between substance, as lack of difference, and subjectivity, as differentiated individuality, without collapsing into a position that commits to only one of the extremes. Rather, it is supposed to maintain this tension while giving a robust account of the respective polarities involved and the internal relation established between the two. If we are to deny this move, then we are to deny it *in toto*. However, to do so would be to deny the speculative method.
15. PSS§405.
16. As Reid writes: 'Cela revient à dire que la mère est pensée comme un sujet substantiel qui détermine son fœtus, comme le sujet grammatical détermine un prédicat accidentel' (*L'anti-romantique*, p. 117, emphasis ours); see also his 'Hegel et la maladie psychique', esp. pp. 196ff.
17. See Joel Whitebook, 'First and Second Nature in Hegel and Psychoanalysis', *Constellations* 15.3 (2008), pp. 382–9 (p. 385); Johnston, 'Reflections of a Rotten Nature', esp. pp. 28ff; Reid, 'Hegel et la maladie psychique', pp. 196ff.
18. Greene, *Hegel on the Soul*, p. 41.
19. Ferrarin, Hegel and Aristotle, p. 236, emphasis ours.
20. As Ferrarin states: 'In the *Encyclopaedia* more than anywhere else, the principle of contextualization is crucial . . . confusions arise precisely when we disregard contexts, levels, and assumptions on which the concepts at hand are predicated' (Hegel and Aristotle, p. 236).
21. PSS§405.
22. PSS§405, emphasis ours.
23. PSS§405.
24. This divergence is why Reid is entirely correct to frame this problem in Aristotelian terms: 'Si l'on voulait se servir de termes aristotéliens, lesquels semblent même s'imposer d'une certaine façon dans ce contexte, la mère se présente comme l'entéléchie, en acte et substantielle, c'est-à-dire comme l'âme du fœtus qui est en puissance' ('Hegel et la maladie psychique', p. 197). See also the *Lectures* here which explicitly state: 'The child is human, but only potentially' (p. 126).

The Nightmare of Reason and Regression into the Night of the World

The feeling soul's unresolved contradictory identification as substance *and* subject, as previously instantiated by way of the foetus–mother relationship, intensifies under the rubric of what Hegel calls 'self-feeling' [*Selbstgefühl*].¹ The category of self-feeling manifests an acute rupture within the feeling soul's substantial totality (corporeal body). It is a crucial moment in the analysis, conceptually mapping the intensifying internal scission of substance [*Urteil*], resembling the decision [*Ent-Scheidung*] crucial to the foundation of subjective experience as presented in Schelling's *Weltalter* and made much of by Žižek,² which will establish the self as the unity of drives whose unruliness must nevertheless be bound within the unconscious – a critical moment in the self-differentiating processes that will come to constitute subjectivity proper. Feeling soul's internal conflict will, in turn, be resolved by way of the category of habit [*Gewohnheit*], what Hegel calls 'actual soul' [*Die wirkliche Seele*],³ where a *single* agency possesses the entirety of the determinations of the psychosomatic interface of the body, such that the latter serves as an expressive medium of the former. This in-habiting of the body is the final threshold which, simultaneously, will make a complete negative distance from it possible, that is, the emergence of the simple, self-relational structure of the abstract ego that operates at the core of consciousness proper. Anticipating these developments, the dynamics of self-feeling nonetheless introduce Hegel's bizarre yet fascinating discussion of psychopathological states and the role they play in the formations, and, as we will emphasise, the potential regressions of finite subjective spirit.

We intend to emphasise how psychopathology proper instantiates an acute form of regression when considered in relation to developed subjectivity. When we speak of 'regression' we mean that the logical primacy

of spirit's reconstructive ordering of its material origins is undermined, such that the instinctual drives of the individual attain that status as the determining-dominate dimension of subjectivity, with the consequence that the latter is paralysed in terms of its existential 'project'. Hegel's methodology, like Freud's and perhaps even Nietzsche's, suggests that the analysis of various pathologies makes explicit relations that are only implicit in the functioning of healthy subjectivity.⁴ Consequently, this means that 'pathology' and 'health' share several common structures such that the two should not be framed in terms of irreconcilability. We believe that psychopathology needs to be read as showing a simultaneous eruption of nature's unstable externality, as articulated in the unconscious's drives and instincts, which also involves a regression to spirit's ontologically primal state of material-maternal dependence where it is externally determined by factors beyond its control. Therefore, 'external' factors must reside *within* subjectivity itself. The result is that the subject's entire project of autopoietic actualisation is hijacked in terms of its anterior conditions: natural immediacy, external determination by way of instinctual drive. This is not to pathologise the instincts *per se*, but it is to highlight those situations where the subject is persistently determined in terms of them and to emphasise the problems that result. Such a 'configuration of instinctual over-determination' can be read as a significant reduction in the subject's range of potential action and hence its status as pathological.

This reading has two distinct consequences. First, it operates as a direct challenge to readings that view the mind-body relation in Hegel strictly as a *Scheinproblem* – psychopathology, by way of contrast, indicates that spirit can collapse into material-naturalness in ways that are antithetical to its essence as self-relating negativity, and therefore suggests that this dynamic relation is not only real but also a real problem.⁵ Second, it functions as an agreement with those commentators who argue that there is a protean conception of the unconscious present in Hegel's analysis. When we speak of the 'unconscious' dimension of the subject in what follows, we mean it in the technical sense that Freud was later to assign to it as that which, most generally speaking, is characterised by 'wishes grounded in instinctual impulses' (for Hegel, the register of feeling) and 'the absence of relation to outer reality' (retreat to interiority), 'absence of contradiction' among instinctual impulses (non-relation to categories of the understanding, etc.), 'timelessness' of instincts (not temporally ordered).⁶ We believe that it is this unconscious ground, which Hegel prior to 1831 demarcates as the dreaming soul, that is, the sleep of reason, that is let loose and dominant in the problem of extreme psychopathology. We believe that we can show that this 'sleep of reason' expresses spirit's domination at the hands of the unconscious drives and instincts that had been bound by way of its

own ipseity. In the psychopathological, that ipseity collapses into various forms of dependence that are completely antithetical to its conceptual essence.

However, our analysis does not stop here. It pursues this line of thought further and maintains that, if this is the case, it must mean that, in some significant sense, the problem of nature's unruliness remains a perpetual possibility of trauma for finite spirit insofar as these materials come to dominate subjectivity's ontological ordering. Acute psychopathology functions as a symptomatic expression of the externality of nature within the domain of spirit. In an insight that has unexpected parallels with central concerns that Nietzsche raises in his *Genealogy of Morals*, the unconscious dimension of the subject is never entirely abandoned; this register of indeterminacy is retained within the matrices of the unity of the self (subject) and has the perpetual possibility of breaking loose to the detriment of the individual as a self-actualising activity. Again, in line with fundamentally Nietzschean insights, this ground of spirit must be given its due not only in terms of the praxis of the everyday but also in our conceptual rendering of the finite subject. Any anthropological or psychological inquiry that cannot give an account of this dimension of subjectivity must be recognised as distorted and problematic insofar as its conceptual abstractions fail to incorporate this opaque 'depth' that constitutes the wellspring for all higher-order functions of subjectivity. Indeed, the regression to over-determination by the feeling dimension of the individual, subjectivity's relapse to the status of dependent and external determinacy, is what allows us, we believe, to connect the problem of psychopathology to spirit's situation in the *in utero* position: both reveal the subject as a being rendered by the extrinsicity of its natural ground to the detriment of its subjective core. However, the caveat here is that the neonate position is developmentally correct, whereas the regression of psychopathology is a truncation of development. In this sense, the two operate in inverse directions and are therefore qualitatively distinct.

Our reading can be contrasted with several recent interpretations⁷ of the system's transition from nature to spirit which almost completely elide the references to death and pathology that permeate the writings on this transition (Pinkard, Pippen).⁸ While some commentators have recognised that in the Anthropology Hegel 'directs his attention, in what must be regarded as an excessive degree, to events and phenomena that we today would, at least at first sight, regard as being largely grotesque',⁹ they, nevertheless, remain noncommittal as to the ultimate significance of the emphasis that these writings place on the 'grotesque'. We maintain that these phenomena can be read as functioning as precise expressions of the transfiguring process of substance into subjectivity, the way in which

the problematic of Hegelian nature's extrinsicality poses a perpetual problem for spirit's retroactivity.

The problems of psychopathology, however, do not become living realities unless more developed forms of subjectivity, due to various types of trauma in the world, become dominated by these primary developments, remain immersed therein over pronounced temporal durations. In this sense, against Hyppolite's claim that 'the essence of man is to be mad',¹⁰ it is more accurate to claim that the human emerges from this indeterminate ground and constantly has the potential for 'madness'. Our thesis recalls Berthold-Bond's work, which maintains that 'a close reading of Hegel's analysis of the diseased mind will help illuminate central themes of his phenomenology of rational consciousness'.¹¹ But with this interpretive twist: we seek to use this relation as a reflexive heuristic device by which we might examine the dynamic that the final system displays between nature and spirit and the way in which the former perpetually problematises the latter. In this sense, psychopathology proves the lens through which we view this dynamic yet essential tension. In it we witness the re-emergence of the logically inferior, in the sense of under-determination, as the determining force: a radical inversion revealing spirit gone haywire and at the mercy of its instinctual basis. To put the same point otherwise, it expresses the Dionysian impulse fundamentally protruding from the symbolic ordering structured by the Apollonian framing. With this thesis in mind, we now return to the internal dynamics of Hegel's Anthropology.

* * *

Hegel begins his analysis of the feeling soul by attempting to show how immanent within the very fluctuations of the manifold of feeling there is a negative space reflectively distanced from every particular determination, which implicates the subjective unitary force whose determinations they are, that is, the self. The problem, at this point in the analysis, is that this subjective force has not distinctly unified the manifold of sense-feeling and so has not established itself as the ideal (binding) core of those determinations. Hegel can, therefore, be read as situating the problem of the Kantian unity of apperception and even the Fichtean subject's self-positing activity *within* the instinctual manifold that is rooted in the indeterminacy of the sentient (feeling) body. The negative force implicated in the myriad of feelings becomes most pronounced in what Hegel calls 'self-feeling' [*Selbstgefühl*]. Hegel writes:

As individuality, the essence of the feeling totality is to divide itself internally, and to awaken to the basic internal division by virtue of which it has particular feelings, and is a subject in relating to these its determinations. It is the subject as such which posits these within itself as its feelings. It is

immersed in this particularity of sensations, and at the same time, through the ideality of what is particular, combines with itself in them as a subjective unity. It is in this way that it constitutes self-feeling [*Selbstgefühl*] and at the same time, it does so only in the particular feeling.¹²

Hegel locates the internal division within the immediate manifold of feeling, with the consequence that we may *not* read this passage as suggesting that at this stage in its development the soul has an explicit concept of self. This nuance indicates the way in which Hegel's analysis insists upon distinguishing between the reality of the subject matter at hand and the difference it strikes with its conceptual rendering. Hegel cannot be referring to a concept of self, as the categories of the understanding that establish the possibility of conceptual thought do not arrive on the scene until later in his analysis of more developed modes of consciousness (e.g. the *Phenomenology*) – developments in the speculative analysis that are here absent.¹³ There is as yet no clear subject–object distinction with the world over and against consciousness; instead, the stirrings grounding self-feeling show the inchoate structure of self-referential activity as internally related to its *own* inner states of feeling (drives, instincts). The provocative perplexity of the passage stems from its attempt to think through the ways in which a *feeling* of self is in some sense embedded *within* every particular determination of the sentient manifold, and that this content could not be experienced as such without this very binding centre. Part of the problem here is that the abstracting capabilities of the pure ego, an explicit 'I' which might accompany, in the Kantian sense of the unity of apperception, 'every determination', or the Fichtean 'I' [*Ich*], is absent and so cannot provide the differentiating precision that it offers in more stabilised modes of subjectivity. Instead, the analysis follows the opaque and constantly shifting feeling of self immanent in every distinct feeling. In this sense, the odysseal voyage of Hegelian subjectivity has its origins not in the self-transparency of the Cartesian cogito but in conditions much more modest, such that we must think it in terms of opacity, in opposition to the distinct clarity of consciousness's self-identity.¹⁴

The possibility of particularised self-feeling is therefore important in Hegel's account of the establishment of consciousness proper, in that concrete subjectivity must be radically connected to, and identified with, any and every sentient determination, otherwise it would risk alienation from such determinations; they would not be its own, it would be oblivious to itself and so would destroy the very structure of self-relationality necessary to its own possibility, it would be utterly lost to itself (i.e. it would be self-refuting). We can further accentuate the importance of particularised self-feeling by now situating it in terms of more developed forms of consciousness that Hegel's analysis unfolds in terms of the

Phenomenology and Psychology. We need to recall that Hegel's analysis in the Anthropology moves from the most abstract determinations of spirit to the most concrete; this means that rudimentary levels, such as the domain of soul, feeling, and the incipient form of the unconscious that they appear to advance, must be analysed before more complex structures can be introduced into the architectonic of the analysis. Hegel shows how these most abstract states in a sense presuppose actual consciousness; there is a way in which there can be no sentient content for the human creature without the presupposition of something that supersedes it (e.g. consciousness proper), that which would be aware of it as such. Nevertheless, what Hegel wants to show is the necessary interrelations among the various stages, and this requires moving from unconscious features of corporeity, sensibility, and feeling, the most abstract determinations of subjectivity, and working through how these basic structurations are situated within more complex totalities that reside beyond them, yet in necessary connection to them. What this method of philosophical analysis means is that these primary stages of the soul's development are never entirely abandoned by more concrete forms of spirit – they remain irrevocably bound to one another.

With this anticipatory gesture in mind, we need to consider developed subjectivity, one that shows itself as the result of the Anthropology, the Phenomenology, and Psychology, and its relation to the never entirely nullified structures of self-feeling and the unconscious soul, in order to consider some of the ways in which the latter can diverge from the former and the consequences of such a divergence. In a sense, as we have seen, the entire register of feeling is an extension and development of the corporeal body and its psychosomatic interface as instantiated under the rubric of sensibility. We might say, therefore, that feeling operates as the unconscious internalisation of external sensibility, by way of the corporeal body, which is passively determined in its openness towards the factual milieu of its environment. We have also attempted to show that the inverted lining, as it were, of sensibility is the interiorised fluctuations of feelings, how spirit is 'active in its passivity'.¹⁵ If this is the case, then there is a way in which feeling and self-feeling operate as precise expressions of the soul's restructuring activity, by which it takes the factual materials of its contextual milieu, given to it by way of sensibility, and makes them its own. This more pronounced reconstructive project is simply the domain of feeling, which Hegel characterises as 'simple ideality, [the] subjectivity of sensibility [*empfindens*]'.¹⁶ In this sense, we take the content of self-feeling to be ambivalent: it is simultaneously connected to the contingent determinations of the corporeal body and the materials that are forced upon the body from the immediacy of its envi-

ronment, while, simultaneously, being realigned within the very project of the soul's ideality and therefore a result of the soul's own transformative activity.

This ambivalence, which we might connect to 'two levels of selfhood' (materiality and ideality),¹⁷ helps us to establish the ways in which the contents of the feeling soul, as manifested in self-feeling, are in some real sense thoroughly permeated with the factically given pulsations of the environment, that is, the materiality of its preconditions. They come to the soul as contingently given from the 'inarticulate mass'¹⁸ of sensibility and, because it has only a qualified claim to the origins of this content, there is a way in which these permutations operate as precise expressions of those conditions which are extimately imposed upon the individual. One of the problems that self-feeling establishes is that the very content of self-feeling might, for various reasons of trauma and pain suffered in the world, come to dominate more developed forms of spirit, consciousness, moral subjectivity. Therefore, subjectivity retreats from the objective-intersubjective world organised in terms of the categories of the understanding, projects of commonality, etc., and immerses itself in a content that is both its own, yet paradoxically, not its own. In such a move, therefore, spirit retreats to a radical, interior self-relationality grounded almost entirely in feeling, in that which is and is not its own.

The result is that the objective, more concrete dimension of subjectivity might become estranged from the forces that it had originally bound in terms of its own existential project, and this is what Berthold-Bond means when he speaks of the 'decentering of reason' where one risks a reversion to 'feeling, passion, the instincts . . . seclusion, privacy, the self-withdrawn into the narcissistic cocoon . . .'¹⁹ This reversion 'decentres' to the extent that one is partially divided from the intersubjective domain of the objective and immersed, as it were, in the radically subjective content of a feeling that disproportionately overwhelms it. Consequently, one of the problematic implications of self-feeling is that it perpetually problematises higher forms of spirit with the possibility of radical inversion in terms of spirit's autarkic ordering. Spirit, in turn, is overwhelmed by that which it cannot adequately integrate within the matrices of its idealised unitary structure. Indeed, this type of trauma suffered at the hands of 'unbound' feeling is one of the significations that Hegel assigns psychopathological states. Speaking of the unruliness of this content, he writes:

On account of the immediacy within which self-feeling [*Selbstgefühl*] is still determined, i.e. on account of the moment of corporeity there which is still undetached from spirituality, and since feeling itself is also a particular and hence a specific embodiment, the subject which has developed an understanding consciousness is still subject to disease in that it remains engrossed

in a particularity of its self-awareness which it is unable to work up into ideality and overcome.²⁰

Self-feeling has the potential to operate as a pathological consumption of developed consciousness's synthetic activities insofar as it serves to dirempt consciousness between its integrated and perspectival opening on the world, on the one hand, and an unplaced feeling emanating from the factuality of its given environment, on the other, which it is unable to place in the systematic categorical ordering that constitutes its objective relations within the world. In this sense, the feeling protrudes from the Apollonian ordering that is crucial to the synthetic unity of the subject. Even more importantly, the objective dimension of subjectivity is held in subordination to a 'particular embodiment', such that there is an inversion of the ordering that usually holds for concrete subjectivity between the sensory manifold and its higher-order functions. This inversion, and diremption, constitutes the subject's pathological status.

When this unstable inversion is intensified and brought to the extreme, the results are such that 'the subject . . . finds itself involved in a contradiction between the totality systematised in its consciousness and the particular determinateness which is not fluidified and given its place and rank within it. This is derangement [*Verrücktheit*].'²¹ Hegel's deployment of *Verrücktheit* here is significant. The English 'derangement' serves a similar function in its ability to convey the etymological origins of *ver-rücken*, which signifies 'to disarrange', 'disorder', 'to move'. These roots offer us direct insight into the speculative significance of this term. Hegel deploys this term in order to denote a literal disarranging of subjectivity, a disordering such that a particular determination protrudes from the synthetic unity that constitutes its optimal functioning. The proximity of this characterisation of 'derangement' to our interpretation of Hegelian nature is quite striking. Moreover, when considered retroactively from the perspective of concrete subjectivity (the result of the *Phenomenology*, the *Psychology*, etc.), this sense of the psychopathology of self-feeling is understood quite literally as what we have continuously characterised as subjectivity's regression in the direction of material nature. In place of its autopoietic upsurge in the world as self-activating and integrating within the matrices of the objective world, subjectivity undergoes a problematic division such that its focus is consumed by an indeterminate feeling which it cannot place within the relations that constitute its concrete world – the objective and subjective poles of consciousness are heterogeneously disunited to the detriment of the holistic dynamic, and this constitutes its loss of order. However, to the extent that one is overwhelmed by the self-feeling residing within the opaque parameters

of the sentient manifold, the entirety of subjectivity regresses insofar as it is primarily identified with a structural state that is logically inferior and, within subjectivity's definition as self-actualisation, subordinate.²² In acute paranoia, for instance, one *feels* persecuted by one's neighbour and one literally clings to it, seeks out its confirmation in the most eccentric forms of behaviour; but there is nothing in the objective relations of the world into which, and by which, that feeling might be integrated, confirmed as having real purchase. It emerges from the depths of the subject and immobilises them. In a sense, one constructs this aspect of the world, one's persecution, solely from a feeling that this is the case. It is a content that one has not adequately integrated into the totality of the symbolic ordering which opens one to the world, and it is this inability to place this feeling, to verify it, as it were, that actively undermines the fluid totality of consciousness proper. It is this retrogressive feature of Hegel's account of mental illness that allows for the connection of Hegel to Freud concerning the symptoms of various modes of psychopathology, and even the projective element involved in such states (wish-fulfilment, abandonment of the reality principle, etc.).²³

The regression that we are proposing presupposes a distinct (re-)ordering of the subject in relation to its sensory manifold. In what Hegel might call 'correct' development, the manifold (particularity) must be reconfigured in accordance with the conceptual schematic and processes that constitute the very possibility of subjectivity. Where this synthetic ordering disintegrates or, as the case may be here, undergoes inversion, the results are a sort of unresolved critical division which Hegel demarcates as pathological. In an attempt to anticipate certain objections that may be raised at this point, we are explicit: we are *not* suggesting that there is no dimension of spirit's transmogrifying power at work in the problem of psychopathology. That this potency is operative throughout the entirety of the feeling soul is why the introductory remarks of §381, and its accompanying *Zusatz*, revealingly characterise the activity of spirit, in accordance with an utterance of Novalis, as infecting [*vergiftet*], and transfiguring [*verklärt*] the materials of non-conscious corporeity.²⁴ Accentuating the power of spirit present in the problem of self-feeling, the *Zusatz* to §408 states:

The *reason* for my being *liable* to cling to a particular presentation in spite of its being irretrievably at odds with my concrete actuality, lies in my being initially an *ego* which, since it is *wholly abstract* and completely *indeterminate*, is *open to any kind of congenial* content . . . it is only man who is able to apprehend himself in this complete *abstraction of the ego* . . .²⁵

Our point, rather, is that in the problem of psychopathology we have the regression of subjectivity towards a developmentally prior state, and that

this state undermines spirit's autarkic essence. This regressive inversion is why the *Zusatz* to §406 states:

disease occurs in the *life of the soul* when the merely *soul-like* aspect of the organism appropriates the function of *spiritual* consciousness by freeing itself from it. Spirit then fails to remain in control of itself, since by losing control of the soul-like element belonging to it, it sinks itself to the form of being soul-like, and so abandons that relationship with the actual world which for healthy spirit is essential, and objective, i.e. mediated by the sublation of that which is posited externally. Since it is as *different* from as it is implicitly *identical* with spirit, that which is soul-like has the possibility of becoming independent of it, and even of appropriating its function. It gives itself the appearance of being the truth of spirit . . . by dividing itself from it and positing its own being-for-self.²⁶

Psychopathology, in other words, undermines the objective dimension of subjectivity (operating in terms of the categories of the understanding). Therefore, we have, in psychopathology, a complete inversion of the determining orientation that is crucial to the fundamental structures of subjectivity: the soul as the instinctual immediate level of the subject protrudes from its usual location such that the subject is oriented by, and around, that instinctual content. In a sense, acute psychopathology would be an acute disjunction between unconscious soul and consciousness subjectivity, where the former functions as the predominant determining dimension. The usual relationships and ordering that exist between the two dimensions of subjectivity are inverted.

Unquestionably, there is a certain necessity in obeying drive, impulse, in the spirit of Nietzsche's Dionysian revelry, which is healthy for the individual subject. Hegel's point, however, is not to irrevocably repress such drives. Rather, his critical insight is that if one comes to be persistently determined solely in terms of such drives, the very unity crucial to the self fractures, dislodges, in such a way that might serve to destroy the very core of its structural identity. In Berthold-Bond's 'decentering of the subject', the primordial dimension 'appropriates' the function of spirit, giving 'itself the appearance of being the truth of spirit'. This would allow us, from within the Hegelian lexicon, to maintain that in pathological regression the domain of the unconscious soul becomes the determining factor of subjectivity's actuality. It is the most basal level of subjectivity that forcefully emerges in such a regressive orientation. These insights reveal that Hegel, Schelling, Nietzsche, and Freud, despite their radical differences in theoretical commitments and objectives, assign a strikingly similar significance to the domains of the unconscious in the constitution of the finite individual. This forces us to admit a level of continuity in their positions concerning the undercurrents of mind that are not always readily acknowledged in the literature.

The move into the interiority of the feeling (unconscious) dimension of subjectivity constitutes not only one of the most fascinating dimensions of Hegel's analysis but also one that is crucial to our tracking of the significant role that nature's unruliness plays in this real problem. The over-immersion in the content of the unconscious soul involves what Hegel characterises as the 'indeterminate abyss', or pit [*Schacht*], of spirit. Hegel bizarrely writes:

spirit . . . is the negation of that which is of a real nature, that which is negated is at the same time preserved, virtually maintained, even though it does not exist . . . Every individual constitutes an infinite wealth of determinate sensations, presentations, knowledge, thoughts, etc.; and yet the ego is completely indivisible, – *a featureless mine*, in which all this is preserved without existing . . . It sometimes happens during illnesses, that there is a reappearance of presentations and things known that have been regarded as forgotten for years on account of their not having been consciously recalled for so long. We neither possessed them prior to their being producing during the illness nor do we retain them afterwards, and yet they were within us throughout and continue to reside there.²⁷

This dimension of finite subjectivity, the 'virtually retained' and 'featureless' depth that is perpetually *unpossessed*, a non-conscious dimension of the subject, is what is crucial in the upsurge of psychopathological states. It is this register of unconscious interiority that subjectivity is overwhelmed by, immersed in, in the most acute forms of mental illness – a dimension that is never fully 'possessed' even though it is perpetually and virtually retained within the instinctual depths of concrete subjectivity. The question here concerns the origins of this content: does this virtual reserve, by way of a labyrinthine passageway, connect to the material past of spirit, its bio-physical anteriority? Memory, previous experiences, would in some sense be the subject's own; however, the above passage appears to rule out such 'revisiting' as a plausible explanation. To be clear: to the extent that the content of the unconscious register of the subject is socially-historically mediated, there is a strong sense in which it is permeated with *spiritual* mediation. Nevertheless, there are two important senses in which this content presents itself as natural. First, it shows itself immediately as beyond the control of the subject, and this double qualification as immediate and external (beyond control) connects directly to the fundamental features that we have assigned to the register of nature. Second, even content internalised from the larger social milieu must, by an extension of 'the logic of externality' implicit in this passage, open further back and in so doing gesture towards the problem of spirit's origins in the materials of the physio-chemical-biological. What we have in this 'indeterminate abyss', therefore, is a bizarre inter-

zone, where what can only be understood as the ontological anteriority of 'real nature' is, simultaneously, negated and preserved – as if dormant, latent, perpetually bound within the most fundamental matrices of the subject. The anterior material dimensions of subjectivity are unleashed within psychopathology, that which has been transmogrified, and yet unhinged.

Intensifying a sense of the real loss of control that accompanies the structural orientation of psychopathology, Erdmann's illuminating lecture notes on the philosophy of spirit from 1827–28 also articulate a similar inversion of relations, stating that: 'In illness something emerges that is not under the power of our conscious actuality . . . illnesses can again evoke many things that are outside our [conscious] power, and that otherwise could not be called forth again at will. What is thus in our [unconscious] being we cannot know.'²⁸ Corroborating, the Kehler and Griesheim manuscripts from Hegel's summer lectures in 1825 revealingly state that, although such content has been deposited 'in the abyss [*Schacht*] of our inner being, we have no power over this, and are therefore not in possession of it . . . Recollections . . . which have gone to sleep in our inner being, often come forth during illness.'²⁹ We recognise the inherent risks of referring to lecture notes in order to clarify Hegel's thought in this context. Nevertheless, this does appear to do justice to it. By first highlighting paragraphs within the *Encyclopedia* itself, interpreting them, and then reinforcing that interpretation by reference to multiple lecture manuscripts which also support our reading, we maximise the probability of giving an accurate reconstruction of Hegel's thought concerning this opaque region of subjectivity. Hegel's reference to sleep in the above quote is particularly relevant in our attempt to illuminate what must be implicated by this interior recess of subjectivity that is, simultaneously, beyond its power. The section of the Anthropology which discusses feeling soul was, in the 1827 edition of the Anthropology, grouped under the heading 'Dreaming Soul'. We believe that the characterisation of feeling as spirit *dreaming* is an especially fruitful heuristic by which we can further expand upon Hegel's cryptic and dense analysis of psychopathology as the forceful unlocking of the unpossessed within the finite subject.

Hegel characterises sleep as 'withdrawal from the world of determinateness, from the diversion of becoming fixed in singularities . . .'³⁰ The accompanying *Zusatz* similarly states: 'sleep is the soul in the state of undifferentiation . . . [as] night obscures the difference between things . . .'³¹ Erdmann's manuscript revealingly suggests the vulnerability of concrete subjectivity in the sleeping state, its literal dissolution. In elucidating §398, it states:

In sleep I am not for myself; I am *powerless*, so that what I otherwise hold together in my subjectivity, now falls apart. In falling asleep both images and their interconnections disappear. The circumspect waking consciousness has power over the entire complex of images. In the dream state one allows everything to run through one's mind *without* connection, *without* purpose, and *without* understanding . . . This dissolution, this absence of connection . . . all this is what produces sleep.³²

What these remarks tell us in no uncertain terms is that in the states of sleeping and dreaming we have the dissolution of the objective dimension of consciousness, that by which the determinate interrelations of the external world are maintained by way of categorical distinctions stemming from the synthetic activity of the *a priori* categories of the understanding. While this is a restorative dimension for subjectivity in its 'normal' actualisation, this powerlessness constitutes a problem in the case of acute mental illness. Following this insight further we are able to suggest that the regressive inversion of spirit's structural ordering as displayed in psychopathology, like dreaming, consists in subjectivity's 'withdrawal from the world' into the interiority of its indeterminate manifold of the feeling soul. However, what is crucial to notice here³³ is that in psychopathology the regressive inversion of spirit occurs within the parameters of waking life. This is why Hegel explicitly frames the problem of psychopathology in terms of a 'waking dream'.³⁴

To the extent that subjectivity remains ensconced within the register of feeling and the unconscious to such a degree that it is over-determined by said material, it is in a pathological state. Indeed, there is a way in which the radical self-relationality of self-feeling might be read as a critique of the self-relationality of the Fichtean subject, and extended to certain strands of both German Romanticism and theology insofar as they insisted on assigning priority to feeling in terms of epistemic access to the subject matter covered in either art or religion. This is not to pathologise feeling in essence; Hegel explicitly rules such a move out of bounds when he states that:

Everything is in sensation; one might also say that it is in sensation that everything emerging into spiritual consciousness and reason has its source and origin . . . Principles, religion etc. must be in the heart, they must be sensed, it is not enough that they should be only in the head . . . One should not have to be reminded however, that what is religious . . . etc. is not justified by the form of sensation and of the heart . . .³⁵

In this sense, the most profound artistic, religious, philosophical content must have an immediate presence in the individual as feeling. Yet Hegel's point is that the ultimate justification for such content cannot be grounded by appeal to the feeling alone, its structure as such. There are

more complex structures in place, be they those of the individual psyche or social institutions, which provide the ultimate justificatory framework for such content, thereby ruling the form of feeling itself as secondary or even irrelevant to its ultimate justification. Hegel's critical point is therefore not directed at the structure of feeling *per se*, but instead insists that insofar as subjectivity is *primarily* immersed in the self-relationality of feeling (precursor to I=I), and only appeals to it, it is subject to the possibility of a pathological configuration.³⁶

This absolutely self-related immersion indicates the fixation which Hegel repeatedly suggests as characteristic of 'derangement'. This is why Hegel states in the *Zusatz* to PSS§408 that: 'This fixation takes place when spirit which is not yet in full control of itself becomes *as* absorbed in this content as it is *in itself*, in the abyss of its *indeterminateness* . . .'³⁷ Not only might this 'nightmare of spirit' give an entirely distinct signification to Goya's famous etching *The Sleep of Reason Produces Monsters* (1799), or even the 'grotesque' imagery of Bosch's Underworld – etymologically connecting to the Italian *grotto*, the subterranean cave – it also marks uncanny connections with Freud's psychoanalytic treatment of the regression situated at the core of dreaming. However, unlike Freud's analysis, Hegel has this regressive move unfold within the very parameters of waking life. With this caveat in mind, it will be productive to recall that for Freud, in the dreaming state, the entire processional order of the inter-linked perceptual apparatuses moves in a '*retrogressive* direction', where content moves from the virtual recesses of memory towards perceptual apparatuses, involving sensations, images, imagination, but in such a way that is outside the power of waking consciousness.³⁸ This gives us a clear sense of the chaotic series of disconnected materials unleashed within the matrices of extreme psychopathology that are beyond the control of the subject. Materials from the indeterminate recesses of subjectivity, connected directly not only to dreaming and feeling, but also to the materials of the anteriority of the individual, consume subjectivity and its finite resources, with the consequence that its ipseity is arrested, calcified, and, potentially, annihilated. It is this rendering at the hands of its other, by that which is beyond its control, by the materials of its history, both historical and natural, that constitutes the monstrosity of 'derangement' in the Hegelian lexicon. Redeploying Goya's famous title, we can therefore assert that reason's sleep, its dissolution, produces monsters to the exact degree that such dissolution permits the transgression, and mutation, of the precise categorical boundaries that constitute the phenomenological matrix, which are maintained during subjectivity's waking life.

This dissolution of subjectivity's rule-governed phenomenological experience implicates the register of Hegelian nature: its radical exterior-

ity. As we have argued, it is a fundamental extrinsicality that characterises a distinctly Hegelian nature. It cannot help but generate ‘monstrosity’ (conceptual intermediaries) because it is a material domain that perpetually has the resources to deform the dictates of conceptuality and reason. Nevertheless, we believe it is also important to recall the *entirety* of the title of Goya’s work: ‘fantasy abandoned by reason produces impossible monsters: united with her, she is the mother of the arts and the origin of their marvels’. This process of ‘unification’, on our reading, is nothing other than the entire project of spirit’s self-actualisation in the symbolically driven world of culture. It also rules out facile ‘modes of domination’ as optimal configurations of spirit towards the question of the natural. Psychopathology, for Hegel, is nothing other than a regression to the ‘night of the world’ – and by this we are to understand the indeterminate immediacy characterised by an absence of light. It implies a sort of reassertive determination of spirit by nature – the latter’s extrinsicality being the primary determining dimension of the subject. It symptomatically expresses the forces that the natural register might assert against spirit’s autarkic order. It is this regressive rendering of spirit by nature that constitutes the ‘monstrousness’ of ‘derangement’ within the Hegelian lexicon.

What we are claiming amounts to asserting that the problem of psychopathology needs to be framed, at least in part, in terms of the prehistory of the individual, that is, nature. The psychopathological immersion in self-feeling indicates the subject’s connection to an entire domain of content that is not its own, yet that, paradoxically, is nevertheless taken up within the matrices of what the subject asserts as its very own. We take this as a symptomatic indication of the conditions that mark out the anteriority of the individual. In a sense, this content marks an absence, akin to the limits of a visual field, a knot in the structure of individuality, around and through which it nevertheless must necessarily emerge, but which, for various reasons of trauma suffered in social context, might re-emerge and dominate more developed forms of subjectivity. It reveals the ways in which the content of pre-individuality shadows the emerging present and future of culture and spirit in its infancy, namely its historical development. ‘Derangement’ reveals subjectivity’s, at least in part, natural past, pulsations stemming from an inarticulate ground of origin that permeates and reverberates within the most infantile and fragile structures of inchoate spirit. More abstractly stated: acute psychopathological structures highlight how concrete subjectivity, understood as the logically more complex, is subjugated to the unruliness of the ontologically prior.

Considering the conceptual territory covered to this point, we might say that this reading affirms Hegel’s claim that psychopathology must be understood in some sense as a consequence of the *interpenetration* of nature

and spirit – an interpenetration situated at the core of his *Realphilosophie*. Hegel writes: 'Insanity is . . . a psychical disease, i.e. a disease of the corporeal and intellectual alike [*ungetrennt des Leiblichen und Geistigen*]: the commencement may appear to start from the one more than the other, and so also may the cure.'³⁹ While there are good reasons to think that Hegel's analysis of self-feeling functions as a tacit critique of the importance that religious and Romantic movements of the period assigned to the domain of feeling (e.g. Schleiermacher, Novalis), it is not immediately clear that Hegel can in any way assert that 'derangement' is restricted to being *solely* a problem of the feeling soul, such that it cannot manifest within the domains of spirit proper. Leaving aside Hegel's analysis of the shapes of 'unhappy consciousness' that he systematically charts within the *Phenomenology*, which have significant overlap with the defining features of psychopathology as a form of self-alienation, we will, instead, approach this problem along the lines of one of the fundamental differences at hand: spirit, unlike the exteriority of material nature, does not abandon or lose its previous determinations but always carries them within it in terms of *Aufhebung*.⁴⁰ If this is the case, then we think there are ways in which the 'preservation' resident in the process of sublation, as it pertains to finite spirit's body, unconscious, and the problem of psychopathology, are carried forth within the coordinates of spirit proper.

We need to remember that Hegel's entire discussion of soul is an attempt to analyse the material presuppositions of the emergence of the habituated body and consciousness. As we have shown, part of this project entails the ways in which spirit first shows itself as corporeal and embodied and, in turn, as inhabiting the opaque unconscious register of sentience. However, what this means is that it is only through the matrices of the body, and the opaque ground of the unconscious, that there might be anything akin to the free activity of subjectivity in its more complex forms. There is no spirit without these preconditions. The necessary connections between these stages, however, lead us to the conclusion that the problems Hegel explores in his analysis of 'derangement' must always be carried with spirit and its body (bodies), even if only as sublated, as latent potentiality in all of spirit's further actualisation. This necessary interconnection between corporeity, the unconscious, and more complex shapes of consciousness is why Hegel claims that the problems of psychopathology are at once of the body *and* the spirit [*Leiblichen und Geistigen*]. Spirit is always of a body and, at the individual level, 'derangement' functions as a precise expression of how spirit's corporeal interface can disintegrate in a sort of dissonant process of disassociation, the ways in which spirit can relapse into material dependence. We leave aside for the moment what such disintegration might mean at the level of the body politic. Regardless,

to put this the other way around, there could be no psychopathology that was not in some sense a tension between *both* spirit *and* nature. In other words, 'derangement' is not only a problem of the body. More precisely, it could never even exist as such.

This is not, however, to give a radically reductive reading of Hegel, claiming that all has its origins in the atomic individuality of the finite human body. The writings on objective and absolute spirit give us a clear sense in which the individual is embedded within the structure of the larger systems of 'ethical life' and their historical unfolding, and can only exist in its atomic strivings based on the presupposition of these larger social developments and institutions. But neither is this to say that immediacy, that is, modes of nature and corporeity, are abandoned once and for all with the conclusion of the Anthropology. As Russon⁴¹ has shown, there is a dynamic sense of the body, though latent, deployed throughout the entirety of Hegel's *Phenomenology*, and this suggests the ways in which problems of the body are in some real sense carried into the fields of spirit in its more concrete forms, though reactivated with different significations concerning body and, accordingly, its pathologies. Consequently, there is not one static signification of the body employed throughout Hegel's analysis and system but, rather, a multiplicity that is constantly shifting in accordance with the specific context of analysis. Simultaneously, however, we take this to indicate how problems of the body, and its intrinsic problems, can be expected to reappear throughout other contexts of analysis which, in turn, bring the lexicon of psychopathology within the confines of spirit's activity in its more concrete forms (objective, absolute). In some very significant sense, we also need to realise that it is the problem of psychopathology, spirit's awareness of its own potential annihilation, which ventures it into further action.

Having developed a precise sense of the 'structural inversion' that constitutes psychopathology and the way in which this connects to the problem of Hegelian nature, and suggested some of the ways in which this interpretation can be reflexively deployed to illuminate the internal and unstable relationship between material nature and the nascent autopoietic activity of spirit as it transforms its substantial being within the parameters of its existential horizon, we now turn to the concluding moments of the Anthropology. We will look to develop a concise sense of the ways in which the soul's over-determination in terms of natural exteriority is meant to be overcome through the category of *habit*. In other words, we will now consider the ways in which the divisionary rupture of substance is overcome in a corporeal stability that allows for the emergence of consciousness proper, the transformation of substance into subject.

Notes

1. PSS\$407. Up to this point in our study we have referred mainly to Petry's translation. However, with *Selbstgefühl* we follow Wallace's more literal translation, 'self-feeling', in place of Petry's 'self-awareness'. It is not immediately clear how Petry justifies 'awareness' for *gefühl*. It is our suspicion that in such a location he attempts to connect Hegel's analysis of the soul's reflexivity to Kant's unity of apperception and the self-positing activity of the Fichtean subject – although this is only a speculative hypothesis. We think that pursuing the maxim that the most literal translation is best forces us to follow Wallace, insofar as 'feeling' comes closer to the content of the previous moments that compose the structure of sensibility [*Empfindung*] and the primary significance of *gefühl*. In his translation of *Lectures on the Philosophy of Spirit 1827–1828* (p. 110, n. 94), Williams's discussion of the ambivalent use of these two terms in no way indicates why 'awareness' would operate as a justifiable equivalent of *gefühl*. Because it is not explicitly clear why 'awareness' would prove the superior choice, we opt for Wallace's and Williams's more literal translation, 'feeling'. 'Feeling' we read as implicating an internal relationship with the concept of sensibility. This ambiguous internal relation is crucial to Hegel's analysis but lost by way of 'awareness'.
2. See Slavoj Žižek, *The Indivisible Remainder: An Essay on Schelling and Related Matters* (New York: Verso, 1996), pp. 33–4.
3. PSS\$410.
4. See, for instance, Reid, *L'anti-romantique*, where he writes: 'C'est seulement à partir de l'examen d'un état maladif et à partir d'une tentative d'explication de cet état, que Hegel va pouvoir élaborer ce qui constitue le développement normal et sain de l'esprit subjectif, tout comme chez Freud l'étude de névroses sert à l'élaboration d'une théorie des structures psychiques normales' (p. 116). See also Barbara Merker with regard to this internal relation between healthy and pathological shapes of consciousness in her 'Embodied Normativity: Revitalizing Hegel's Account of the Human Organism', *Critical Horizons* 13.2 (2012), pp. 154–75, esp. pp. 172ff.
5. See Wolff, *Das Körper-Seele-Problem*, pp. 56, 106, 192.
6. In this regard, see Berthold-Bond, *Hegel's Theory of Madness*, pp. 100ff. See also Sigmund Freud, 'The Unconscious', in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, XIV, trans. and ed. James Strachey and Anna Freud, with Alix Strachey and Alan Tyson (London: Vintage, 2001), pp. 159–216, esp. pp. 187ff.
7. See Ferit Güven, *Madness and Death in Philosophy* (New York: SUNY Press, 2005). He writes, for instance: 'Hegel is trying to remove the possibility of madness from the domain of spirit. This exclusion is possible only if one accepts the claim that madness is necessarily tied to immediacy and corporeality' (p. 35). Instead, we read 'madness' as always already a problem of spirit and materiality which could not exist as otherwise within the coordinates of the Hegelian lexicon. *Spirit is always already embodied*. In other words, there is no spirit without some sense of the body and therefore it is impossible to speak of one without the other; see Christopher Lauer's reading of self-feeling in 'Affirmative Pathology: Spinoza and Hegel on Illness and Self-Repair', in Hasana Sharp and Jason E. Smith (eds), *Between Hegel and Spinoza: A Volume of Critical Essays* (New York: Bloomsbury, 2012), pp. 133–50. Lauer writes: 'While it is clear that Hegel believes that the sick soul is more primitive than the self-determining soul of habit and that spirit is dependent on the natural organism, it is less clear whether or not this sickness is necessary for spirit's progress towards healthy self-actualization' (p. 139). Concentrating on a distinction between the negative (particularity) and positive (universal) aspects of self-feeling, Lauer concludes that dementia (as a negative moment of self-feeling) is 'not a step on the path to self-knowledge, but a misstep that can and ought to be avoided' (p. 146). While we agree that the regressive form of dementia is

not a necessary developmental moment for subjectivity, we nevertheless maintain that it remains a constant threat, a possibility, for the life of spirit. To frame this in terms of a condition that 'ought to be avoided' downplays the problematic and threatening feature of this problem; see Žižek, 'Discipline between Two Freedoms', pp. 97–8.

8. What we have said to this point means that the anthropological writings' repeated references to pathological states operate as a precise expression of the ways in which the immersive origins of spirit in nature perpetually function as a possible problem for spirit. The consistent thematics of pathology and death that permeate the close of Hegel's writings on nature and span the entirety of his Anthropology are too often downplayed or even bypassed in discussions of the transition from nature to spirit in the final system. This is certainly the case in Pippin, *Hegel's Practical Philosophy*, esp. ch. 2, 'Naturalness and Mindedness: Hegel's Compatibilism', pp. 36–64. Even if we bracket Pippin's interpretation of '*spirit itself as a kind of norm*' (p. 62) such that spirit is understood largely as a space of responsiveness to reason and reason giving, what is lacking in Pippin's discussion of the transition from the externality of nature to the activity of spirit is an analysis of the role that the ubiquitous themes of death, destruction, and pathology play in that very transition. While there is a brief consideration of the 'negativity' involved in this transition (see pp. 58ff.), there is no substantial role assigned to the structures of the unconscious, and the various forms of pathology that litter the Anthropology. We see this as a major concern for any discussion of normativity, that is, we seek to investigate how pathology, disease, and death function in relation to normativity. A similar lacuna is found in Terry Pinkard's discussion of the difference between 'animal normativity' and 'the normativity of the soul' as outlined in his *Hegel's Naturalism*, p. 29. The distinction between the animal register and that of soul as habituation is well taken. However, in making this distinction, Pinkard makes no mention of the breakdowns and traumas that permeate the space between the two registers. Our modest aim is to explore that space, insisting that it expresses the ways in which nature functions as a perpetual problem for spirit.
9. See Hans-Christian Lucas, 'The "Sovereign Ingratitude" of Spirit toward Nature: Logical Qualities, Corporeity, Animal Magnetism, and Madness in Hegel's "Anthropology"', *The Owl of Minerva* 23.2 (1992), pp. 131–50 (p. 133). For a direct response to Lucas's criticisms of Hegel's speculative anthropology and the way in which it lacks proper argumentation, particularly in terms of the necessity involved in the transition from one concept to the next, see Errol E. Harris, 'Hegel's Anthropology', *The Owl of Minerva* 25.1 (1993), pp. 5–14.
10. See Jean Hyppolite, 'Hegel's Phenomenology and Psychoanalysis', trans. Albert Richer, in Warren E. Streinkraus (ed.), *New Studies in Hegel's Philosophy* (New York: Holt, Rinehart and Winston, 1971), pp. 64, 66.
11. Daniel Berthold-Bond, 'The Decentering of Reason: Hegel's Theory of Madness', *International Studies in Philosophy* 25 (1993), pp. 9–25 (p. 9).
12. PSS\$407, translation slightly modified. See also *Lectures on the Philosophy of Spirit 1827–28* where it states: 'We see individuality as sentient of itself. It is essentially self and this becomes the object of feeling. The individuality is being-for-itself, and this point [of unity] becomes the content. This is self-feeling . . . The determinacy is an ideal. It is a determination from which the feeling subject frees himself precisely because he feels it. In this liberation he is not impeded by the determination, but exists in himself. He posits the content of the determination as negative, as abstracted from himself' (p. 139).
13. See DeVries, *Hegel's Theory of Mental Activity*, pp. 76ff.
14. For an exploration of the non self-identity of Hegelian subjectivity and some of the surprising affinities it strikes with Deleuze, see Simon Lumsden, 'Deleuze, Hegel and the Transformation of Subjectivity', *The Philosophical Forum* 33.2 (2002), pp. 143–58; see especially the concern of non-identity of Hegelian subjectivity contra the Cartesian subject, pp. 155ff.

15. Ferrarin, *Hegel and Aristotle*, p. 242.
16. PSS§403, translation slightly modified.
17. See Greene, *Hegel on the Soul*, p. 129. Here understood in terms of receptivity and activity.
18. PM§406.
19. Berthold-Bond, 'The Decentering of Reason', p. 16.
20. PSS§408, translation slightly modified. Consider also *Lectures on the Philosophy of Spirit 1827–28* in this context, where we find the following point reinforcing the *Encyclopedia* passage: 'This form of self-feeling can also shift and change into disorder. Since the already self-conscious individual is considered here, it can happen that he, the concrete human being, comes to a standstill –in the one form of feeling, and he remains in self-feeling in opposition to his rational actuality–' (p. 140).
21. PSS§408.
22. It is somewhat surprising to note how often the regressive (re-)immersion of subjectivity in the manifold of sentience goes utterly unmentioned in more recent analysis of Hegel's philosophy of mind. Consider, for example, Richard Dien Winfield's monograph *Hegel and Mind*. While Winfield convincingly reconstructs the entirety of Hegel's writings on subjective spirit, he makes no mention of the significance of the psychopathological for Hegel's theory of mind. Winfield traces Hegel's solution of the 'mind–body' problem in terms of the relation between universality of mind and the particularity of corporeity, the former being self-particularising. However, he does not make any use of the way in which this relation disintegrates and what it would signify for the totality of mind as such. On our view, it constitutes an entire other dimension of mind, which Hegel theoretically maps, which goes unexplored in this monograph. In this sense, it misses a dimension of Hegel's theory of mind, the complexity and sophistication of Hegel's position. One wonders whether an analysis of the regressive inversion operative in psychopathology might be used to highlight methodological problems with the reductivist models deployed in some neuroscientific frameworks. See Winfield, *Hegel and Mind*, pp. 25–42.
23. See, for instance, Berthold-Bond on Freud and Hegel and the issues of reversion and regression, *Hegel's Theory of Madness*, pp. 25ff.; Mills explicitly connects the regressive move to Freudian analysis throughout his monograph. See, for example, *The Unconscious Abyss*, p. 157.
24. PSS§381, *Zusatz*, p. 38. We see this activity of seizure and fixation and the ways in which poisonous activity is necessary to the activity and emergence of spirit and consciousness proper as reinforcing David Farrell Krell's interpretation of the 'dire' elements permeating German idealism and Romanticism, particularly in the figures of Novalis, Schelling, and Hegel. In his discussion of Novalis and the soul's poisonous activity, Krell writes: 'It is the multifariously murderous side of pharmaceuticals that reminds Novalis again and again of the soul, the principle of life. If the stimuli that diffuse quite readily are generally characterised by their "narcotic nature" (2:590), then the immortal soul, which diffuses most readily throughout the body, appears to be the most potent narcotic, the fatal toxin' (*Contagion*, p. 61).
25. PSS§408, *Zusatz*, p. 345.
26. PSS§406, *Zusatz*, pp. 256–7. See also *Lectures on the Philosophy of Spirit 1827–28*: 'If the human being falls below conscious, rational life into mere sentience, he becomes ill. His consciousness, his being turned towards the world, can become obstructed and a paralysis can arise. This can be a mere weakness of his subjectivity, the *power* of his subjective self-feeling' (p. 129, emphasis ours).
27. PSS§403. Consider also *Lectures on the Philosophy of Spirit 1827–28*. There we find reference to this 'indeterminate pit' and its lack of 'possession' by the subject:

The end of the subject is that it become purely and simply for itself, – distinct from and master over what fills it. The end is that the subject take possession of

the richness of its totality. *That we are something, and that something is in us, does not imply that these are in our possession . . .* That we are capable of this means that we must bring it . . . *out of this pit that we are*, and we must bring it before consciousness, before our imagination. The human being is a sentient totality, but not yet the power over this totality. (pp. 124–5, emphasis ours)

28. *Lectures on the Philosophy of Spirit* 1827–28, p. 141.
29. PSS§406, *Zusatz*, p. 275.
30. PSS§398.
31. PSS§398, *Zusatz*, p. 135. See also *Lectures on the Philosophy of Spirit* 1827–28, which states: ‘Sleep is the covering of oneself. In sleep I withdraw, I sink within myself . . . Being awake . . . is the exclusion of the uncultivated natural immediacy . . .’ (pp. 108–9).
32. *Lectures on the Philosophy of Spirit* 1827–28, p. 106, emphasis ours.
33. See Nicholas Mowad, ‘Awakening Madness and Habituation to Death in Hegel’s “Anthropology”’, in David S. Stern (ed.), *Essays on Hegel’s Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 87–105.
34. PSS§408.
35. PSS§400.
36. Consider this hypothesis in light of what Fichte says concerning subjectivity’s self-positing. Fichte writes:

this now makes it perfectly clear in what sense we are using the word ‘I’ in this context, and leads to an exact account of the self as absolute subject. *That whose being or essence consists simply in the fact that it posits itself as existing*, is the self as absolute subject. As it *posits* itself, so it *is*; and as it *is*, so it *posits* itself; and hence the self is absolute and necessary for the self. What does not exist for itself is not a self.

To explain: one certainly hears the question proposed: *What* was I, then, before I came to self-consciousness? The natural reply is: *I* did not exist at all; for I was not a self. The self exists only insofar as it is conscious of itself . . . (Johann Gottlieb Fichte, *The Science of Knowledge*, ed. and trans. Peter Heath and John Lachs (New York: Cambridge University Press, 1982), p. 98)

Hegel’s entire analysis of spirit’s self-positing [*Setzen*], its self-relationality, at the level of feeling, then, might be read as displaying the radical insufficiencies of a strictly *interiorised* self-relational structure and, by extension, as constituting an indirect criticism of Fichtean subjectivity more generally.

37. Mills, *The Unconscious Abyss*, p. 60. See, too, PSS§408, *Zusatz*, p. 361.
38. See Sigmund Freud, *The Interpretation of Dreams*, trans. James Strachey, ed. James Strachey, Alan Tyson, and Angela Richards (New York: Penguin, 1988), especially the section on ‘Regression’, pp. 681–700 (p. 692).
39. PSS§408, translation slightly modified.
40. Harris writes: ‘Sublation, we must keep in mind, does not obliterate what it supercedes, but also retains and transmogrifies’ (‘Hegel’s Anthropology’, p. 13).
41. Russon, *The Self and its Body*, esp. ‘Section B: Embodiment’, pp. 53–134. Russon argues: ‘Hegel’s account of self-consciousness implies a conception of embodiment that must be understood by way of its three moments, which I shall label *phusis*, *hexis*, and *logos*’ (p. 53). In this sense there is a mode of embodiment that is crucial to spirit’s movement. We take this to indicate the ways in which the problems instantiated in the feeling-soul, while not simply reactivated as such within the domain of objective spirit, are nevertheless rearticulated in analogous forms within more concrete shapes of spirit. This brings the register of pathology into the field of spirit in a way that Güven interprets Hegel as ruling out of bounds.

Treatment as (re-)Habituation: From Psychopathology to (re-)Actualised Subjectivity

We have attempted to reconstruct Hegel's account of psychopathology largely in terms of Freudian metapsychology and its category of the unconscious, to provoking and illuminating effect. We now attempt to systematically connect Hegel's account of 'derangement' with his conception of habit [*Gewohnheit*],¹ what he also refers to as the second nature [*zweite Natur*],² at the basis of what will constitute finite subjectivity. While we might take such a move in several directions,³ we wish to restrict our focus in an attempt to discern how the category of habit is deployed with the objective of stabilising the acute diremption triggered in the psychopathological disunity of self-feeling. Consequently, our position is to view the various modes of treating psychopathology as processes of (re-)habituation and maintain that both categories can only be properly understood by being thought in conjunction.⁴ In this sense, the construction of a second nature through habit proves the stabilising category by which the internal scission of the feeling soul as present in psychopathology is overcome. This expresses not only the overcoming of 'derangement's' traumatic division but also the emergence of 'actual soul' [*Die wirkliche Seele*],⁵ where the corporeal body functions as a singular expression, as a 'sign', of the transformative unitary activity of the soul. This subjective permeation signifies a process of mediation where the soul, first discovered as substantial unity, has come to show itself as a stabilised, subjective structure of embodiment, set against the objects of the world it engages. Hence, we might say that this final moment of the Anthropology constitutes substance's transformation into subject. This thorough subjective structuration announces the emergence of the simple self-relation of the abstract cogito (I=I), namely consciousness. Taken as a whole, the advancement of soul to consciousness will mark spirit's radical break with

the exteriority which dominated the natural register as indicated in the simple yet profound utterance of 'I'.

Bracketing Hegel's discussion of treatment and the emphasis he places on Pinel's concept of 'moral treatment' [*traitement moral*],⁶ we intend to focus on the category of *habit* because it is through it that we discern the precise ways in which the protruding content of self-feeling, and its potentially psychopathological significance, is reconfigured within the fluid (ideal) totality en route to (re-)establishing the synthetic unity of the 'I'. In other words, the category of habit captures the essential features of Hegel's 'speculative treatment' of psychopathology, as opposed to clinical praxis and nosological classification, and therefore constitutes our primary focus in this chapter. We will contend that habit is composed of two contradictory yet internally related impulses: 1) it expresses spirit's liberating activity, the soul as a restructuring of the entire array of instinctual drives that stem from both the body and the unconscious sphere, while, simultaneously, also signifying 2) how the soul's restructuring positing activity takes the shape of a natural effect – contradicting its first signification, it morphs into the mechanical domain of materiality proper, in the *unified* inhabiting of the corporeal body's psychosomatic interface. It is by way of habituation, as we will attempt to show, that the soul comes to bind its sentient manifold of drives in such a way that it asserts itself as the negative unity constituting their subjective centre, their 'self-particularizing universality'.⁷ This transmogrifying process would seem to express 'the act of decision by means of which I "choose myself" . . . combine this multitude of drives into the unity of my Self'.⁸ This moment, therefore, erases the soul's internal dissonance, where a protrusion from the sentient manifold of instinct, drive, feeling, dominated developed consciousness. It overcomes the acute particularity of self-feeling and its pathological possibilities which marked the fissure within finite spirit's substantiality, liberating it from such potential trauma. Consequently, habit is a crucial instance of the soul's 'liberating power',⁹ its emergence as a universal form in possession of the thorough multiplicity of the sentient manifold. This expresses the way in which soul's natural-substantial being harbours a break within its own fragmentary determination, one that opens up the possibility of the completion of its own restructuring activity such that the corporeal body is permeated with its subjective structure. The soul's realignment of the body as unified subjective structure is what will allow consciousness to emerge in the simple self-relation of the cogito.¹⁰

Having outlined a sense of the duplicitous depth involved in the category of habit we will outline how the soul's pervasion of the entire body reveals the latter as a sign of the soul, as a precise (singular) objective-material expression of its own activity. This malleable plasticity is that

which marks the final material condition for the negative emergence of the abstract universal, the simple self-referential structure of the cogito, the transformation of substance into a thoroughly subjective structure. In this sense, habit stabilises the pathological possibilities latent in the manifold of feeling, more specifically fixated self-feeling. This internal relation is why psychopathology and habit must be thought in unison.

Concerning the most general features of habit, Hegel writes: 'In habit, the soul makes an abstract universal being of itself and reduces what is particular in feelings and consciousness to a mere determination of its being.'¹¹ Through the processes of habit, the soul demarcates itself as the negative universal which connects, and yet outstrips, any/every particular feeling. As we saw in self-feeling, the soul is immersed in particularity and indeterminacy – this was both necessary and problematic in that it simultaneously showed spirit as permeating the ground of what it is (feeling(s)), but, problematically, not solely what it is (only *that* feeling). The significant transformation operative in habituation is that feelings 'continue to be *mine*; [but that] what they cease to be is *me*'.¹² We might say that in self-feeling, the structure is such that *it* feels me, whereas in habit it is *I* who feels it. Habit formation, then, is how the soul distances itself from the continuous fluctuations of sentient content; it withdraws from it in such a way that it is no longer radically identified with, or dominated by, it, but instead the latter become its predicative features. At the most basic level, in our first exposure to cold for instance, we are consumed by this feeling. However, by way of repeated exposure we develop a system of response that allows us to have this experience without continually being submerged in it. Habituation, therefore, is the establishment of an economy, an activity, of response. Through the repetition of work and education, on/of the body, habits are acquired; in so doing, the soul comes to move freely through its body.¹³ We might, in line with Žižek,¹⁴ refer to habit not as an existent identification with a particular feeling of the manifold of sense but instead as a disposition, the embodiment (the actuality) of a possibility to react to given stimuli in an immediate way, while not actively focusing on establishing such a reaction. In a way habit expresses the soul's power to make the sentient non-conscious in a way that still marks this content as its own, unified within its totality (unlike in pathology) while, simultaneously, being rid of it in that it is no longer an area of active focus. As the result of work, education, and repetition,¹⁵ the unruliness of the content of self-feeling is synthesised within the integrated, idealised framework of the body. This 'integration' situates soul as the universal form unifying-idealising the manifold of sentient content. Such overcoming of radical particularity qualitatively alters subjectivity's over-determination by way of the ontologically prior which is, neverthe-

less, for Hegel, logically subordinate. It is for this reason that habit is called a 'liberation process' while, simultaneously, being grounded in the body, insofar as it is an 'education of the body' by way of disciplinary repetition that leads to the release of the soul's finite physis resources in order to concentrate on higher-order functions and activities. Consequently, there is a very real sense in which Hegelian habituation anticipates the antinomic thesis advanced by Foucault: discipline, by way of education and work on the body, makes liberation possible, and this is why Hegel states: 'The essential determination of habit is that it is by means of it that man is liberated from the sensations by which he is affected.'¹⁶

This process of habituation, particularly in its liberating aspect, gives us direct insight into the transformative (retro-)activity of spirit as soul. Habituation, then, is a process of repeated education and work through which the givens of the sensory manifold of sensibility and feeling are transfigured and realigned within the contours of the body that has been constituted so as to function as an ontological site of embodied dispositions, the site of possibilities, in terms of immediate responses. This, in a fundamental sense, shows us what spirit does to nature in its primary determination as soul: it transforms nature from within its very coordinates, making possible the autopoietic activity constitutive of spirit proper. It takes the blunt pulse of natural determinations and realigns them, transforms them, such as to open a range of possibilities that supersede the range of abilities of merely natural passivity. This is what Hegel means when he speaks of habit as a 'subjective purpose . . . *within corporeity*'¹⁷ – it makes such a disposition of spirit's higher-order expressivity an actual possibility within the body itself. But this does not only mean that it is then possible to do something with the body – as a strictly natural ability is the ability to do something.¹⁸ Instead, subjective purpose becomes the embodiment of the possibility of *willing*. This subjective purpose is simply an acquired purpose of will, of agency, activity. In the case of the pathologies surrounding the dreaming soul and self-feeling we come to see how, via repeated work and education on the origins of that feeling, the subjective agency whose feeling it is might become more explicit, such that it could take possession of that content in a way that it is no longer dominated by it – indeed, 'possession' is one of Hegel's fundamental characterisations of habituation.¹⁹ If this is the case, not only does (re-)habituation of pathological immersion in the sentient manifold reassert the priority of spirit's objective actualisation in terms of willing, but also, in so doing, it retroactively erases the regressive dimension of spirit's waking nightmare.²⁰

Historically speaking, spirit's stabilising resolution of the trauma instantiated in pathological self-feeling, a conclusion Hegel explicitly frames in terms of liberation, remains problematic compared with Kantian

accounts of habituation, bringing Hegel closer to the ancient Greeks and Aristotle, specifically his conception of virtue as habit-formation generated by exemplars within the *ethos* of a community (also unthinkable within a Kantian moral framework, where habit as the basis of a deed undermines its moral merit). For Hegel, insofar as habit establishes the soul as no longer occupied – better, consumed – with/by the sentient content imposed upon it by the state of affairs in which it takes up a position, it must in a fundamental sense free the soul from that which consumes its focus. Habit's active promise of liberation is what allows the soul to allocate its finite economy of psychosomatic resources to other areas of its living development, and in this sense it fundamentally concerns liberation, movement towards more sophisticated shapes of spiritual life within the ethical substance of the community.

Simultaneously, however, there is a second signification to Hegelian habit, giving it duplicitous depth, and this has to do with the naturalness of the soul's active embodiment: acquiring a habit is not only an expression of its free restructuring activity, but also operates, insofar as it is acquired by education and work, by means of a sort of unconscious mechanical repetition.²¹ To the precise degree that, in having attained a series of habits, one is not focused on the response, to the extent that one's activity comes to one 'naturally', immediately, independent of explicit focus, habituation arises mechanically, as a 'natural cause'.²² It is, considered from this perspective, as Hegel characterises it, a 'natural existence' and for that reason is 'not free'.²³ Hegel's account of habit, therefore, simultaneously shares affinities with the idealist tradition of Cartesian and Kantian conceptions of habit in that it is the opposite of free, spontaneous activity. It is a mechanical process of repetition that comes to the individual from outside, is imposed on it by way of external influence, yet is taken up as one's own unthinking response to a range of stimuli.²⁴ Having acquired these habits, one no longer consciously wills them, they are a part of the basal level of the individual, its being and substance, its immediate nature. It is a spiritual mechanism that infects the entirety of the corporeal field that is the objective expression of the soul's ideality. Habit takes up its body, and the responses it enacts, in an immediate and natural way that is unthinking and, in this sense, mechanical.

Taking these two aspects of habit together – a 'liberating process' and a 'natural existence' – leads us towards a clear sense of why Hegel refers to habit as second nature [*zweite Natur*].²⁵ He writes:

Habit has quite rightly been said to be second nature, for it is nature in that it is an immediate being of the soul, and a second nature in that the soul posits it as an immediacy, in that it consists in an inner formulation and transforming of corporeity pertaining to both the determinations of feeling and to embodied presentations and volitions.²⁶

This characterisation gives us a unique opening into the lexicon of habituation and its duplicitous meaning. Insofar as it is an immediate being, connected to corporeity, sentient, it is natural. However, insofar as it is a state that has *been generated and expressly put forth as immediate* [setzte Unmittelbarkeit]²⁷ through the work of the soul's free activity, and the social environment of its actualisation (work and education), that is, insofar as it has been posited, it is mediated, derivative, and therefore secondary (a retroactive *first*, in this sense). In this way we get a precise indication of the duplicitous significance operative in the very structure of habit. It has its origins in the soul's self-positing activity and affectivity: through the repetition of this affect, through external stimuli, it is brought into the soul's totality in such a way that makes it a causal nexus; it establishes a predisposition within the host to (re-)act in a precise mode when engaged with specific external stimuli, and this restructuring activity expresses the soul's liberating potency.

Hence, not only does Hegel show affinities and divergences with important philosophical precursors concerning the concept of habit (Aristotle and Kant), synthesising features of each within his own speculative treatment, he can also be read to anticipate later nineteenth-century writings on the same theme, for instance, Felix Ravaisson's *Of Habit* (1838).²⁸ This anticipation is especially evident when pursued in terms of what we might call the plasticity, in the spirit of Malabou, involved in the very structure of habituation, which first shows itself as a passive receptivity that over time shows itself as an active spontaneity. Ravaisson writes: 'The change that has come to [a living being] from the outside becomes more and more foreign to it; the change that it has brought upon itself becomes more and more proper to it.'²⁹ In this sense, habit is the ambiguous site that simultaneously signifies an effect that is causal, an activity that has its origins in passivity. However, this insight is important insofar as it helps us to understand the exact ways in which the category of habit has been thought to function as the resolving moment of the traumas let loose in terms of pathological self-feeling. It operates, as it were, as an acquired fluidity through which the soul as singularity pervades the entirety of the corporeal manifold, and vice versa, in a way that reintegrates the disruptions that paralysed subjectivity's existential horizon in psychopathology. It allows us to simultaneously assert that the individual is active as receptive and yet still receptive in its very own activity – this fluidity of movement is crucial to the unified, yet self-differentiating, totality that must be operative throughout the entirety of the subject, including its unconscious instinctual content, its corporeal body. Without this fluid quality, subjectivity would be excessively prone to collapse in the ways highlighted in the extreme of self-feeling's psychopathological fixation.

Second nature is important insofar as it implicates the broader social dimensions that influence the taxonomic interpretations and resolutions (diagnosis, work, and educative practices) posed as responses to the problem of fixated self-feeling and the problematic of psychopathology (in line, in a sense, with Foucault). In other words, it implicates the 'historical horizon' that grounds our understanding of the psychopathological and the 'normal' (in line, in a sense, with Canguilhem). What this seems to suggest is that the problematic surrounding various forms of mental illness and their treatment is contained within the dynamics of a larger sociohistorical situation and its unfolding. Consequently, these phenomena, the way a culture reflexively discursively classifies, interprets, and works on them, will be expressions of the social structures and institutions in which they unfold and are thereby analysed. The retroactive restructuring activity of natural materiality by the soul is therefore a highly mediated process and one that might change quite radically over time and place, thereby bringing Hegel much closer to Foucault than one might expect.³⁰ That said, there will continue to be 'familial resemblances', for Hegel, in terms of the structural features inherent in each, and this is something that Foucault would most likely take direct issue against.

This restructuring operates as the penultimate moment in the material genesis of the self-referential structure of the ego, the 'truth' of the entire Anthropology, the moment when 'the owl of Minerva spreads its wings . . . with the falling of the dusk'. For, by way of the disciplinary processes enacted in habituation, the body comes to function not as a disparate, heterodox, and alien other by which, and through which, the soul and finite spirit are traumatised but, instead, as 'its thoroughly formed and appropriated corporeity . . . as the being-for-self of a *single* subject'.³¹ The body becomes in this sense a sign, a singular expression, of spirit's (as soul's) activity. It is an objective being corresponding to the interior, transformative activity of the soul itself – the sort of radical 'ontological discordance' that we tracked throughout the animal organism, in the latter stages of the writings on nature, comes into a pronounced stabilisation and identity of the inner and outer – if only temporarily. Hegel writes that in 'this identity of what is internal and what is external, the latter being subject to the former, the soul is *actual*. In its corporeity it has its free shape, in which it feels itself and makes itself felt . . . [this is] the artistry of the soul.'³² In this sense, we take the body as disciplined, here understood in a sense coming perhaps closer to the tradition of *Bildung*, operating as an external expression of the soul's interior ideality and, in so being, operating as the actualisation, a positing of the soul's own restructuring activity in the totality of an immediate corporeal being. It is this disciplinary process that gives free expression to the soul as the subject of its body.

The correspondence of the inner and outer that functions as the result of the soul's (retro-)activity, an activity that permanently alters that with which it has come into contact, is not, however, absolute: it does not completely remove the differences between the spheres of spirit (soul) and body. There is a sense in which the body, as a *body*, is still natural and tied to the pulsations of the factual situation and therefore reticent to the power of soul. In this sense, Hegel writes: 'the formativeness of the soul within its body *only constitutes the one side of the latter*'.³³ The negative response that soul activates in reaction to this final reticence irrevocably alters the coordinates of the Anthropology – it transforms into a basic subject–object relation such that there is the subjective ego, on the one hand, and the objective 'natural totality' of corporeal determination(s), on the other. This result constitutes the completion of the terrain covered in the Anthropology. Hegel writes:

The actual soul, in its habitual sentience and concrete self-feeling [*selbstgefühls*], being inwardly recollected and infinitely self-related in its externality, is implicitly the being-for-self of the ideality of its determinatenesses. In so far as the soul has being for abstract universality, this being-for-self of free universality is its higher awakening as *ego*, or abstract universality. For itself, the soul is therefore thought and subject, and is indeed specifically the subject of its judgement. In this judgement the ego excludes from itself the natural totality of its determinations as an object or world *external to it*, and so relates itself to this totality that it is immediately reflected into itself within it. This is *consciousness*.³⁴

In response to the reticent singularity of the corporeal body, the soul negatively and reflexively expels the body from it as limitation and, in so doing, returns to itself. This negative, and expulsive (the body), reflection into self is highly significant for the soul's immanent development: 'It is through this *intro-flection* that spirit completes its liberation from the form of *being*, gives itself that of *essence*, and becomes *ego*.'³⁵ What has to this point in the analysis remained implicit (universality of the 'I', the subjective agency of the unconscious registers of sense and feeling) has through fitful contortions and, ultimately, repeated work, become an explicit universal self-relation – the simple relation of the 'I' to itself.

This advance completely bypasses the universality of the species in the domain of nature, where the liberation of the universal (species) was only activated in the life–death cycle. The cyclical process of the animal organism is one whereby individuals make way for the life of the species through their natality and, ultimately, fatality. Only in this way is the *natural* life of the universal possible. Here, however, the infinite relation of the cogito to itself marks a categorical bypassing of the 'external' limitations of the existence of the universal in natural register. This is

what the *Zusatz* to 412 describes as the ego's 'lightning stroke', echoing a turn of phrase found in Schelling and Bohme, the moment when the ideality of natural being, its essence and 'truth', emerges as such. In this initial shape of consciousness, the ego does not lose itself in that alien otherness of material externality, but instead shows itself to itself in its own self-relating simplicity set against such materials, which are no longer alien – and this as a negative self-relation from within the coordinates of its material body. The egoic structure at the core of consciousness shows itself as that which is able to abstract from every given of its corporeal body. The particularities that dominated the corporeal life of spirit as soul become, in the life of consciousness, a unified and excluded *object*, set against the subjective core of the 'I'. In this sense, the Anthropology concludes with the 'introflected self-relation' of the ego that ultimately results from soul's immanent restructuring of the material body. It is the complete reorientation which establishes the basis for phenomenal appearances *to* consciousness, in a myriad of ways, in the form of subject–object relations. Concerning the dynamic that constitutes the point of departure for consciousness, Hegel writes: 'ego . . . invades the object . . . It is *one* aspect of the relationship and the *whole* relationship, – the light which manifests another as well as itself.'³⁶ While the Phenomenology is most certainly worthy of investigation on its own terms, it must be ruled out of bounds for our current inquiry. It marks itself as the 'truth' of the soul, the result of the immanent developments of the Anthropology, and so establishes an entirely distinct set of categories and relations which will in turn be speculatively analysed.

Surveying the terrain covered in the Anthropology reveals a range of material presuppositions that must be in place for the ego to emerge as such. Indeed, what Hegel's analysis purports to chart is the ways in which materiality, here understood as the soul's ideal substantial being, has been internally transformed into a robust, subjective structure, thereby fulfilling its promise of systematically charting the ways in which Spinozistic substance must be conceived also as subject. Consciousness establishes a much more precise relational structure such that there is the ego set against the world of appearing objects, including its very own body. Such a starting point, the immediate simplicity of the 'I' confronting an alien world, will constitute the beginning of the *Encyclopedia's* Phenomenology. This confrontation, however, marks spirit as no longer immersed, *over*-determined, by its material origins, thereby fundamentally breaking with those origins. Instead, the habituation of the body that is crucial to the emergence of the ego and consciousness reveals a radical reorienting inversion of spirit's natal position: its natural origins have been realigned within the parameters of its own activity and self-construction. Nonetheless, the crucial

takeaway here insists on recognising that such material origins undergird the very possibility of the ego as actuality.

Habituation, in this sense, is the activity, a sort of gateway category into the domain of a larger historical social whole, by which the trauma unleashed by the pathological fixation of self-feeling is overcome, brought to order within the unified totality of the corporeal body, the latter of which operates as an objective expression of soul's retroactive positing of that which it is not as its own. Subsequently, the unified body functions as a necessary tensional resistance for the ego's opening on to the world of objects and their appearances. Indeed, in an important sense, the habituated body is that which allows the ego to exclude all natural determination from it, such that this exclusion might appear as a unified and independent object. In so doing, the ego has a certainty of itself as an infinite self-relation set against the objects of a strange new world. The habituated body is crucial to this transitional moment. Indeed, we contend that self-feeling and habit must be thought in conjunction not only in order to do justice to the totality of the conceptual movement that the Anthropology charts, but, more importantly, in order to see most clearly the ways in which the trauma unlocked in psychopathology is eventually overcome, through work, repetition, and the (re-)formation of a the soul's unconscious content, ultimately rooted in the body, in terms of a second nature that constitutes a unified series of expressive dispositions.

Simultaneously, however, what Hegel's analysis unambiguously shows are the ways in which finite spirit, due to its very process of sublation, and the hardships and traumas that it encounters in the social world, might radically regress into prior developmental positions such that its entire autopoietic project is torpedoed or, at the very least, substantially threatened. There is nothing in Hegel's analysis which would suggest that this problematic 'return of the natural' within the matrices of spirit's actualisation, as instantiated in the problem of 'derangement', might be permanently disarmed. In fact, the analysis suggests the opposite. Because these are the preconditions that the finite subject presupposes, and that are brought forward with it, spirit always retains the possibility of relapsing into them, regardless of the precise reason(s) as to why. Hence our repeated claim that regression remains a perpetual possibility within the living contours of spirit's activity. Spirit's structuration, in other words, can disintegrate, become diseased, and this is no coincidence. In a sense, spirit would not be spirit without this perpetual possibility, and we must recall this in order to highlight the extensive significance of such an utterance within the final system.

Having offered a systematic interpretation of the fundamental transformation of substance into subject, which we take to be the central upshot of the anthropological writings as a whole, and the ways in which trauma, pathology, and failure relate to the development of that mutational process, we are now in a position to extrapolate from that analysis in order to formulate some more general remarks concerning the reflexive heuristic possibilities that reside immanent in such an analysis. Our analysis, we maintain, uniquely illuminates the unstable and dynamic internal relation that the Hegelian framework establishes between nature's extrinsicality and the auto-genetic-poetic activity of spirit, especially the ways in which the impotence that characterises the former has the perpetual possibility of traumatising the introflection of the latter.

Reflecting more generally on our argumentation as developed to this point, it seems that our interpretation would allow us to venture the following tentative conclusions concerning the emergence of spirit from the natural register – the subjective structuration of substantial being. Having paid careful attention to Hegel's analysis of the soul's inhabiting of the corporeal body and his bizarre analysis of the *in utero* position, from which, in a certain sense, all spirit finds itself in terms of its natal conditions, we can say that spirit starts its project of self-actualisation immersed in terms that are antithetical to that self-same project. What the finite body and the neonate show us is that spirit's transformative process is at first grounded by the natural materials of its environing conditions through which and by which it comes into the world as self-estranged. Spirit starts as a being rendered by that which it is not, and it is this (mis-)rendering that marks how spirit starts in failure at self-actualisation, traumatised quite literally by an entire array of conditions that are not, in some significant sense, its own. Spirit, as the position of the neonate reveals, is at first non-autonomous, dependent, a being rendered by the maternal and therefore an activity that fails at its own self-actualisation. Spirit's original position as dependent, as factually determined, is necessary yet insufficient to the life of spirit, the life of the concept, and therefore it must be, as per our reading, a condition mired in nature and its spurious infinite regress. In this sense, spirit's origins are very much those conditions that we encountered at the conclusion of the *Philosophy of Nature*.

Spirit, in this sense, does not arrive on the scene ready-made in its entirety, in the form of *deus ex machina*, lowered on to the stage enigmatically in terms of complete actuality and self-transparency in the tradition of the Cartesian, Kantian, Sartrean subject. Subjectivity's origins, its opacity to itself in its original developmental position, shows us that spirit is anything but presuppositionless, but instead is an entity at first levelled by the vicissitudes of material nature. The category of soul makes this immer-

sion explicit. In this sense, spirit, in its originary configurations, is simply the restructuring activity that constitutes the universal dimension that tirelessly reworks the natural register's fragile biological materials. Spirit's life, then, is a process of building intensity, coming into self-possession – not one that is always already there from the outset and explicitly aware of itself as such. Spirit's activity begins in passivity, over-determination by the external conditions that it nevertheless retroactively shows itself to unify. Therefore, we can say that what the Anthropology charts is the ways in which we move from a sense of the external determinations of necessary causality, the *modus operandi* linking various heterogeneous natural phenomena, towards an intensifying actualisation and even stabilisation of the ways in which spirit operates as an internal upsurge of transformative (retro-)activity, expressing emergent teleological and normative dimensions, which reveal a fundamental reworking of its natural-substantial origins. This activity not only implicates an emergent force of autopoietic activity (spontaneity and freedom), it simultaneously indicates the ways in which spirit as such generates a more pronounced distinction between interiority and exteriority – one minimally forged within the coordinates of the animal organism in the philosophy of nature and one that takes up a significant portion of the opening determinations of spirit as such. Spirit's emergent activity is that which insists upon constant reciprocal and dynamic interchange (as outlined in sensibility, feeling, habituation, and, ultimately, the pure cogito). In the one direction, it consists in the perpetual restructuring internalisation of external materiality, with, simultaneously, in the other direction, the repeated externalisation, the concrete manifestation of spirit's internal determinations, whereby it gives itself an objective reality expressive of its own spontaneous activity. This precise and ongoing tension between interior and exterior is the very dynamic process that is constitutive of spirit's autogenetic and autopoietic activity. In other words, without it, spirit would be a real impossibility.

However, if the actualisation of spirit as free autopoietic upsurge is achieved in the maturation of the neonate, then there is something fundamentally unthreatening in those origins. Insofar as maternal dependence is overcome, spirit attains an ontological relation with its material origins that is *conceptually* grounded. This would essentially downplay the problem of nature as it relates to the life of spirit. Our overarching thesis turns to ash. In order to (re-)amplify this potential problem, therefore, we concentrated on Hegel's analysis of psychopathology. On our reading, the significance of 'derangement' shows us the ways in which the unruliness of material nature's exteriority comes to reassert itself as the determining feature of finite subjectivity's activity by way of a regressive collapse. The problem of nature strikingly reasserts itself by way of concrete subjectivity's

over-determination, in extreme psychopathology, by the opaque realms of its unconscious soul, which it cannot retain under its constitutive activity. This ontological inversion of the conceptual priority assigned to spirit's autopoiesis constitutes not only a regressive move in spirit's actuality but also a bizarre interzone where the externality of drive, sensation, feeling asserts itself to the detriment of the former – a sort of protrusion from spirit's synthetic (symbolic) order that destabilises the concrete relationships that constitute its social world. We believe that what we have shown here are the precise ways in which this regressive inversion of spirit's ontological ordering remains a perpetual possibility for the life of spirit. Our analysis has shown how, through various forms of traumatic experiences that one might suffer in the world, the material domain of the subject might reassert itself to its detriment. In other words, there is nothing in Hegel's analysis that offers a guarantee that such a collapse is irrevocably avoided by spirit. The problem of Hegelian nature's extrinsicality re-emerges with heightened significance because of the importance of what is at stake for spirit: its freedom.

Considering both the developmental and regressive dimensions of spirit's complete submersion in the materiality of its presuppositions allows even broader general reflections on the nature–spirit dialectic in the final system. What the Anthropology repeatedly reveals is that nature and spirit, at least from the outset of their interchange, are out of joint with each other; they are, strictly speaking, logically anachronistic. There is a constant and repeated disunion between any considered starting point of immediacy (nature) and the result of that immediacy's collapse and negativisation with the horizon of spirit's transformative grasp, the way in which the two are intimately connected. The movement from externality to internality and, subsequently, from internality to externality is never one that arrives on time, as it were, one that can be considered under the category of simultaneity. Instead, this tension shows itself as what we will call, borrowing a concept from Rebecca Comay's³⁷ writings on spirit, a logical *non-synchronicity*. While Comay explicitly applies this notion of lateness to spirit within the context of its historical unfolding, we think there is a way in which it can also be applied to the process of spirit's retro-activity concerning the materials of the natural register. What the analysis shows is that spirit always arrives late, *in medias res*. There is a fundamental facticity in terms of spirit's material origins, one that it perpetually comes up against in attempts to make such alien otherness its own. This factual limit reminds us of the decidedly Fichtean tone that permeates Hegel's anthropological writings, the repeated reminder that it advances, willingly or otherwise, of the subject as radically *finite*. This insight is obscured when Hegel is read as a derivative of Schellingian Identity philosophy. As

the case of the foetus strikingly shows us, spirit first finds itself immersed in an entire array of material conditions that are simply there, that are not its own and that, nevertheless, it must reconstruct in order to actualise as its own. It is the task of spirit to take up those conditions, after the fact, in order to realign them within the matrices of its own projects. While nature's flag of externality is crucial to the upsurge of spirit's hyperactivity, what the analysis also shows is that there are no certainties regarding such conditions. Nature repeatedly outlines the possibility of spirit's own negation, its annihilation, its death. And this possibility, on our reading, becomes glaringly apparent by way of a careful reconstruction of Hegel's speculative analysis of the phenomena of psychopathological regression and breakdown. This is not to make so much of the phenomenon of the psychopathological as it is to emphasise the tension between nature and spirit that is embedded within Hegel's analysis of it. In this regard, his analysis of psychopathology symptomatically articulates that tension. Natural anteriority determines spirit in terms of the detrimental disease of the latter and there are no means by which spirit might absolutely bar such a possibility from its own horizon.

Nevertheless, it is this divergence between inner and outer, outer and inner, which operates as the basal tensionality that is requisite for spirit's own transformative activity. In the absence of non-synchronicity, there would be a flat-line, the plenum of pure substantiality, the density of a boulder that might serve as the unmarked tombstone of spirit's autopoietic activity. In this sense, the continued disjunction between natural externality and spirit's intensifying interiority is what brings the two registers into intimate contact, allowing for a connective unity to be forged between the two, only if momentarily, before they are forced beyond themselves again in a dialectical propulsion that also re-establishes them as inevitably antagonistic. The power of the Hegelian standpoint clearly presents itself here in that the speculative framework offers us the conceptual tools with which to think this dynamic relationship in its complexity and sophistication without being drawn into obscure strands of mysticism, metaphysical silence, or jargon of domination. Spirit *requires* these material conditions, and so a destructive disposition towards them, in a special sense, would be radically *self*-destructive. The analysis, moreover, moves from within the domain of conceptual discourse and resists appeal to that which cannot be articulated within it. It allows us to think how tensions between natural, immediate, substantial externality, and self-differentiating, internalising subjectivity actualise themselves in very precise contexts of both the natural and cultural settings. It allows us to think through this tensionality without becoming lost without compass within the contours of its contradictory implications.

The ultimate import, however, of the non-synchronicity of the nature–spirit interface that we have traced in this chapter by way of psychopathology reveals to us in distinct and forceful terms the ways in which spirit's reconstructive project can become jeopardised by the natural register's extrinsicality. But this is not an exercise in fearmongering. The point, instead, is that the analysis allows us to think this problem precisely and insists that spirit must accept the inherent problems that accompany the irreducibility of nature's externality, its independence and autonomy. In conceptually charting these tensions, the analysis offers a framework that can in turn best determine how to constructively approach such problems. These insights express the fecund possibilities still resident in Hegel's thought concerning our philosophical present, especially in terms of the pressing series of questions we still face concerning the nature–culture dynamic.

If nature can problematise spirit to such a degree, within the very matrices of finite subjectivity, a crucial moment in the scope of the philosophy of the real [*Realphilosophie*] then, it is our suspicion that the problem of nature's fallibility, its proneness to the unexpected and novel, even plain brute force, might yet assert itself at various other levels of spirit's self-actualisation. It is with this idea in mind that we will proceed to systematically examine Hegel's political writings with the objective of further tracking the ways in which the exteriority of natural determinations poses a persistent problem for spirit's self-actualisation.

Notes

1. PSS§409; W10§409. The category of habit has been taken in several different directions in the literature. An entire strand of debate revolves around the ways in which McDowell's concept of second nature both diverges and connects with Hegel in this context. While we acknowledge this debate, we also demarcate it as too far afield of our current objectives to warrant systematic engagement on our part. It should be noted, however, that our reading diverges from largely Kantian readings of Hegel's project, including the concept of habit. For literature on Hegel and McDowell in this context, see, for example, David Forman, 'Second Nature and Spirit: Hegel on the Role of Habit in the Appearance of Perceptual Consciousness', *The Southern Journal of Philosophy* 48.4 (2010), pp. 325–52; Cristoph Halbig, 'Varieties of Nature in Hegel and McDowell', *European Journal of Philosophy* 14.2 (2006), pp. 222–41.
2. PSS§410; W10§410.
3. Kirk Pillow, 'Habituating Madness and Phantasying Art', *The Owl of Minerva* 28.2 (1997), pp. 183–215.
4. In line with this thesis, see also Mowad, 'Awakening to Madness and Habituation to Death'. Yet we are reticent to read this relation strictly in terms of the movement of the concept as entailed by Mowad's commitment to reading the Anthropology in terms of Hegel's logic as an onto-logic (p. 88). The material reality of psychopathology, and the process of education and work that habituation entails, means that these move-

ments are less self-assured than the movement of the concept in-itself as it unfolds in the domain of Hegelian logic, and that this uncertainty is a consequence of the largely indeterminate process under consideration.

5. PSS§411; W10§411.
6. For a discussion of Hegel's appropriation of Pinel's theory of treatment, see Berthold-Bond, *Hegel's Theory of Madness*, 'Hegel's Pinelian Heritage: "Moral Treatment" and the Imperative of Labor', pp. 202–5; for a study concerning Pinel more exclusively, see Walther Riese, *The Legacy of Philippe Pinel: An Inquiry into Thought on Mental Alienation* (New York: Springer, 1969).
7. See Winfield, *Hegel and Mind*. In this regard, he writes: 'The universal *determines itself* in the particular, rather than positing something else with a derivative, conditioned existence' (p. 34).
8. See Žižek, *The Indivisible Remainder*, p. 33.
9. See John McCumber's excellent 'Hegel on Habit', *The Owl of Minerva* 21.2 (1990), pp. 155–65 (p. 159).
10. McCumber writes: 'habit appears not "in" nature, but as the death of nature . . .' ('Hegel on Habit', p. 161). See also Simon Lumsden's similar claim in 'Between Nature and Spirit: Hegel's Account of Habit', in David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 121–38. Lumsden writes: 'Self-positing is the critical notion here in understanding how *habit breaks with nature*, though as we will see, that break with nature does not leave nature behind' (p. 126, emphasis ours.). We agree that nature is not left behind in the process of habituation. Nevertheless, in line with this thesis, we think it is better to describe this event as a break *within* nature so as to show the ways in which the two fields, materiality and ideality, remain internally bound and, more strongly stated, irretrievably ensnared – radical entanglement.
11. PSS§410.
12. McCumber, 'Hegel on Habit', p. 158.
13. See Christoph Menke, 'Hegel's Theory of Second Nature: The "Lapse" of Spirit', *Symposium: Canadian Journal of Continental Philosophy* 17.1 (2013), pp. 31–49 (p. 36).
14. See Žižek 'Discipline Between Two Freedoms', especially the discussion of habit, pp. 99–104, 118–21.
15. PSS§410.
16. PSS§410.
17. PSS§410, emphasis ours.
18. Menke, 'Hegel's Theory of Second Nature', p. 37.
19. PSS§410. See also Malabou here and her discussion of the role that possession plays at this point in the analysis (*The Future of Hegel*, pp. 36ff.). 'Possession' here seems to have a dual signification: 1) in the sense of spirit's ownership of its corporeal content; but also, 2) in terms of the body being possessed by spirit, spirit as spectral haunting. This latter signification is not explored by Malabou.
20. That there is a fundamental rationality *within* the matrices of the body that is not reducible to social practices is a point succinctly argued by Iain MacDonald in 'Nature and Spirit in Hegel's Anthropology: Some Idealist Themes in Hegel's Pragmatism', *Laval théologique et philosophique* 63.1 (2007), pp. 41–50.
21. Again, for this strand of 'naturalism', see, for instance, Testa, 'Hegel's Naturalism', pp. 19–35; see also his 'Criticism from within Nature', pp. 473–97.
22. See Menke, 'Hegel's Theory of Second Nature', p. 37.
23. PSS§410.
24. Concerning the mechanical and therefore pejorative sense of habit, Kant writes:

Habit (*assuetudo*), however, is a physical inner necessitation to proceed in the same manner that one has proceeded until now. It deprives even good actions

of their moral worth because it impairs the freedom of the mind and, moreover, leads to thoughtless repetition of the very same act (*monotony*), and so becomes ridiculous . . . the reason why the habits of another stimulate the arousal of disgust in us is that here the animal in the human being jumps out far too much, and that here one is led instinctively by the rule of habituation, exactly like another (non-human) nature, and so runs the risk of falling into one and the same class with the beast . . . As a rule all habits are reprehensible. (Anthropology from a Pragmatic Point of View, p. 40)

25. PSS§410; W10§410.
26. PSS§410.
27. W10§410.
28. Félix Ravaisson, *Of Habit*, trans. Clare Carlisle and Mark Sinclair (London: Continuum, 2008).
29. As cited in Catherine Malabou, 'Addiction and Grace: Preface to Félix Ravaisson's *Of Habit*', in Ravaisson, *Of Habit*, pp. ix–x.
30. See Berthold-Bond, *Hegel's Theory of Madness*, for an apposite discussion of the ways in which Hegel's 'ontology of madness' might be brought into complementary contact with the 'social-dynamic model of mental illness', as developed by Foucault and Szasz, in the section entitled 'Extending Hegel's 'Middle Path': Reconciling the Social Constitution of Madness with Ontology', pp. 213–16.
31. PSS§411, emphasis ours.
32. PSS§411.
33. PSS§412, *Zusatz*, p. 427, emphasis ours. The other side, consequently, is the nature of the body, its connection to a factual past.
34. PSS§412.
35. PSS§412, *Zusatz*.
36. PSS§413, III.
37. See Rebecca Comay, *Mourning Sickness: Hegel and the French Revolution* (Stanford: Stanford University Press, 2011). For a general sense of her position concerning spirit's non-synchronicity, see her 'Introduction: French Revolution, German *Misère*', *Mourning Sickness*, pp. 1–8.

Part III

The Problem of Surplus Repressive Punishment

Chapter 9

An Introduction to the Problem of Surplus Repressive Punishment

You must always remember that the sociology, the history, the economics, the graphs, the regressions all land, with great violence, upon the body.

Ta-Nehisi Coates¹

Herbert Marcuse frames how we intend to read Hegel's sociopolitical thought and the provoking controversies surrounding it. He writes:

The content of a truly philosophical work does not remain unchanged with time. If its concepts have an essential bearing upon the aims and interests of men, a fundamental change in the historical situation will make them see its teachings in a new light. In our time, the rise of Fascism calls for a reinterpretation of Hegel's philosophy. We hope that the analysis offered here will demonstrate that Hegel's basic concepts are hostile to the tendencies that have led into Fascist theory and practice.²

While it is true that the entire significance of the qualifier 'in our time' has taken on a new meaning, since 'our time' is no longer Marcuse's, the general upshot of his point of departure works for us. It is not an understatement to think that the vast changes in the 'historical situation' that separate our living present from Marcuse's era are arguably as significant as those that separated Marcuse from Hegel's. Granting these upheavals, the change in 'historical situation' again makes it ripe for a reinterpretation of Hegel's philosophy. More specifically for our concerns, however, our objective in Part III will consist in a careful reading of a very precise aspect of Hegel's sociopolitical writings. While our primary objective will be to argue that problems concerning the issue of nature persist within the domain of objective spirit, we also believe that, in the spirit of Marcuse, our analysis will indicate some of the ways in which Hegel's thought and method not only remain decidedly allergic to totalitarian theory and

practice, but continue to offer us the conceptual framework and tools with which to think problems that remain active within the contours of our living present – in this section, problems surrounding crime and the institution of punishment, and the ways in which these might also inform the question concerning nature in the final system.

Despite what we maintain is the continued purchase of Hegel's thought, Marcuse writes of the *Rechtsphilosophie* that there is 'hardly another philosophical work that reveals more unsparingly the irreconcilable contradictions of modern society, or that seems more perversely to acquiesce in them'.³ This ambivalent tension within the very folds of the *Rechtsphilosophie* is what constitutes its richness, its dangers, and, we believe, its potential for productive reinterpretation. That said, it is our intention to accentuate the dialectical current that permeates the work as a whole, repeatedly emphasising the ways in which it offers us the conceptual tools and methodology with which to precisely think and immanently develop an array of conflicting significations that follow from the most basic conceptualisations of freedom as they unfold in the sociopolitical register. In this sense, therefore, particularly in this context, we seek to emphasise, in the spirit of Adorno, the radically negative aspect of dialectical method that perpetually disrupts and disintegrates calcified conceptualisations in the social sphere; it internally explodes their immanent contradictions and allows for the systematic exploration of their ultimate significations. We will seek to trace one of the contradictions that Hegel's *Rechtsphilosophie* as a whole repeatedly re-actualises, that between necessity and freedom, extimacy and interiority, between spirit's nature and its stabilised counter-tendencies. Intensifying this contradictory tension as it unfolds in the opening analysis of the *Rechtsphilosophie* becomes our present objective.

If what we have called 'the logical non-synchronicity' of the nature–spirit tensionality instantiates an asymmetry between the two registers that is nonetheless crucial to the restructuring project of spirit, then we are in a position to make the further claim that there must be some significant sense in which this non-synchronicity operates in the objective register because without it spirit would flat-line, collapse into the cold exteriority that demarcates the land of the dead. The demand of non-synchronicity as a crucial yet delicate feature of spirit's activity, therefore, grounds our suspicion that this tension permeates more concrete expressions of spirit. Spirit is perpetually ensnared in the relentless project of reconfiguring the preconditions of its own existence, that is, various determinations of the natural register. Our interpretation of Hegelian nature as a spurious mode of externality, coupled with our reading of the Anthropology, has pushed us towards this conclusion. The question becomes: how exactly does this tension unfold at the level of objective spirit?

This is not to insist, however, on a static signification of nature that is constant throughout Hegel's system. Instead, what we are witnessing is the mutational and evolutionary quality of what nature could mean within Hegel's thought more generally as it continues to problematise the shifting significations that spirit establishes for itself in its auto-actualisation. Part I outlined the externality of the natural sphere, its proneness to spurious regression. Part II, subsequently, indicated the ways in which the exteriority characteristic of Hegelian nature continued to permeate spirit's subjective individuation in terms of the corporeal body, the sense-feeling dynamic and, ultimately, the problems of psychopathology. Part III will be dedicated to systematically developing the ways in which some sense of the problem of natural extrinsicality dialectically evolves and unfurls an entirely distinct set of significations, and problems, within the coordinates of the objective register.

The double title of Hegel's 1821 publication on objective spirit, *Natural Law and Political Science in Outline: Elements of the Philosophy of Right*,⁴ would seem to establish a relative difference between 'natural law', on the one hand, and the science of 'positive (normative) law', on the other.⁵ In the first pages of the Preface, moreover, Hegel explicitly differentiates between the domains of application for the laws of natural science and positivist (legal) laws.⁶ The 'external laws' of nature establish a measure 'outside of us', whereas positive laws function as 'givens' and, on reflection, as something posited from 'within', as contingently instantiated in various cultures throughout their historical unfolding. In this sense, from the very outset of the text, Hegel reveals a concern to differentiate, and connect, the laws of nature, the natural law tradition, and the science of positive law – indicating that the question of nature is much more relevant to the analysis than a cursory glance might permit.

Assuming a degree of continuity between Hegel's early and late political writings, we know from his essay on *Natural Law* (1802–3)⁷ that he took direct issue with the history of natural law theorists, as variously instantiated in Aquinas, Hobbes and Locke, Rousseau, even Kant and Fichte. On the one hand, Hegel was critical of 'pure empiricism'⁸ and 'scientific empiricism'⁹ which either nosologically classifies without explanatory purchase on the sociopolitical register or arbitrarily abstracts one feature (say, self-preservation) from the complex of historical social relations and assigns it the status of an 'inalienable' feature of human nature, hence giving it exhaustive explanatory force in the establishment of rights and their protection. On the other hand, certain strands of 'formalism'¹⁰ (Kant and Fichte) were too abstract in their concern with 'willing consistently' or vague in terms of meaningful content that could be derived from the radical *a priori* method, seeking to ground the domain of right independently

of the categories of morality, without taking into account what, for Hegel, constitutes the interconnection of these institutions in spirit's historical unfolding. This latter sort of 'deduction' of natural rights had its most immediate articulation, for Hegel, in Fichte's *Foundations of Natural Right* (1796/97). Considering the full title of Hegel's early essay, *The Scientific Ways of Treating Natural Law, its Place in Moral Philosophy, and its Relation to the Positive Sciences of Law*, reveals that Hegel seeks to place natural law, morality, and positive law in concrete relation, thereby undercutting any rigid separation, as in Fichte, of the legal register from the moral. Such division, as Hegel's *Difference* essay makes explicit, expresses the sort of abstraction that philosophy needs to overcome by developing a form of analysis that insists upon concrete complexity as its measure, seeking to embed the rational life that constitutes law within, and alongside, the myriad of dynamic relations composing spirit's reality, whether in terms of property claims, the regulations of morality, or the institutions of ethical life. Hegel's later *Rechtsphilosophie* is propelled by similar commitments. Consequently, in a way yet to be fully determined, we can say that Hegel brings a qualified sense of the term nature *within* that part of the system dedicated to the systematic analysis of the objective expressions of spirit, hence the continued relevance and problem of the former for the latter. For Hegel, there is no ethical–moral–legal register that is not an engagement with the question of nature, hence the impossibility of barring the latter from the former.

In Part III we reconstruct Hegel's analyses of the categories of crime and punishment, highlighting how both unexpectedly reflect the problem of the externality of nature within the final system. In Chapter 10, we will first seek to substantiate the idea that the juridical subject (more precisely, the juridical 'person' in the domain of abstract right) retains an active natural dimension within the opening developments of the writings on objective spirit (i.e. possession, property, contract). Subsequently, in Chapter 11, we concentrate on Hegel's provocative analysis of crime in an attempt to establish two interconnected critical claims. First, we carefully examine the ways in which Hegel situates crime within what he characterises as the particular dimension of the juridical subject's will. We argue that this particularity implicates the natural dimension of the criminal subject, hence the connection the analysis forwards between crime and nature. Second, we critically read Hegel on this move, insisting that if the analysis connects crime to the natural dimension of the juridical subject, this is disastrously problematic insofar as it lends itself to arguments concerning 'biological determinism' in the question of crime, namely that criminal subjects and/or groups cannot help but violate the domain of right as a result of a 'biopsychological defect' – this supposed 'inability' might, in turn, be used in an attempt to justify the criminal's exclusion from the rights and protec-

tions of the legal matrix. In an unexpected way, therefore, the category of crime, as developed in the speculative analysis, problematically relates to the natural dimension of the juridical subject, and hence questions concerning the status of nature remain active in the writings on objective spirit. Nevertheless, these insights are important to the precise degree that they allow us, as contemporary readers of Hegel, to think conceptually not only potential problems within the analysis, but also what is at stake when crime is speculatively framed and approached in such a way. Hence, they provide tools for critiquing these positions and their concomitant praxes.

Building on this tension, Chapter 12 unfolds the central thesis of Part III. Contra all readings that emphasise the inherent ‘defectiveness’ of the criminal subject, we will argue that the real danger in the crime–punishment dialectic is the state apparatus’s response to crime. We develop this claim in terms of the analysis’s two interrelated justifications of punishment: subjective and objective. First, we argue that insofar as the internal relationship that the analysis proposes between crime and punishment does *not* hold, the latter category lacks sufficient justification such that it must be conceived as operating extrinsically, a force that actively destabilises the subject, violating their juridical-moral essence as free. Second, we argue that Hegel’s analysis, therefore, allows for the possibility of what we will call, in the spirit of Marcuse, ‘surplus repressive punishment’. If the state realises a disciplinary apparatus that functions in terms of external force, be it for reasons of domination or otherwise, it ultimately manifests itself in the comprehensive alienation of the ‘criminal’ (individual or group) from the substantial totality of ethical life. This destructive division is toxic for both the individual and the community at large. These two problems, considered holistically, constitute what we will call ‘spirit’s regressive de-actualisation’, that is, regression at both the individual (subjective) and intersubjective (objective) level. Concomitant with this fundamental thesis, we will deploy Hegel’s analysis of crime and punishment as an ‘auto-reflexive heuristic’ device: it reveals fundamental architectonic issues operating within the speculative philosophical framework that immanently generate that very same analysis. Ultimately what the analysis shows us is that it is *not* just that natural indeterminacy functions as a problem for spirit’s free self-actualisation, but that, more distressingly, spirit’s very reactions to what it taxonomically classifies as natural immediacy might also threaten its auto-actualisation. In this sense, natural immediacy and spirit’s reaction to its own nature function as perpetual problems for spirit’s historical realisation. These insights and the critical stance they afford us constitute the hidden value of Hegel’s analysis.

Our methodology of connecting Hegel's philosophy of nature through to his anthropological writings, and now his political thought, in order to track the protean problem of Hegelian nature distances us from one of the two main interpretive camps in the literature on his political theory, namely 'non-systematic' (contra 'systematic') readings.¹¹ 'Non-systematic' readings of Hegel often deny that a comprehensive understanding of his writings on right requires some account of his metaphysics, maintaining that the *Rechtsphilosophie* is sufficiently coherent independent of the larger system. Our 'systematic' reading, by contrast, attempts to incorporate an aspect of non-systematic writings, hence the advantage of offering a viewpoint that attempts to do justice to both positions: it does not insist on a 'strong' metaphysical reading such that the movement of *being* is exhausted in the *Logic* (a central concern of non-systematic readings), but it does maintain that we illuminate Hegel's thought systematically (no aspect completely divorced from the others – a concern of systematic readings). We, therefore, commit to the thesis that Hegel's final system is most illuminatingly pursued *holistically*: it relates key developments within particular contexts of the system to each other in order to illuminate a shifting problem (i.e. nature) that permeates that very same system more generally. Our method can be contrasted with Z. A. Pelczynski's approach:

Hegel's political thought can be read, understood, and appreciated without having to come to terms with his metaphysics. Some of his assertions may seem less well grounded than they might otherwise have been; some of his statements and beliefs may puzzle one; some intellectual curiosity may be unsatisfied when metaphysics is left out; a solid volume of political theory and political thinking will still remain.¹²

Our method diverges in two distinct ways: first, by maintaining that we must acknowledge some degree of the metaphysical/ontological underpinnings of Hegel's system in order to fully understand its most profound claims; second, by insisting that one of the most insightful ways of coming to terms with those underpinnings involves a systematic reading of Hegel's work that pursues the relationships that he establishes between disparate subjects analysed within it, thereby giving each, and the whole, a sophisticated relational depth. Consequently, we are seeking to systematically relate developments in Hegel's thought in order to illuminate the general dynamic nature–spirit tension immanent in the encyclopaedic system as a whole. Not only does such an investigation seek to coherently relate developments that occur at disparate points in the system (the context of nature and the context of the political), it also, ultimately, maintains that Hegel's thought is not just discourse analysis of the logical interconnections among disparate domains of inquiry, but also harbours immanently

within it a degree of metaphysical/ontological significance (and so commitment) that is crucial to the most lasting insights of the final system.

Pursuing this line of inquiry, moreover, will cause us to make a break with a significant portion of the secondary literature not only within Hegel scholarship generally, but specifically in terms of his analysis of crime and punishment. Some literature that we encounter in this context concentrates on situating Hegel's account of crime and punishment within its appropriate historical context, noting its theoretical precursors in penological discourse from antiquity to the eighteenth and nineteenth centuries, situating it in relation to Plato, Beccaria, and Kant;¹³ conversely, other commentators seek to situate Hegel's account in terms of, and in relation to, the major approaches to crime and punishment that have been influential to the genesis of our contemporary discourses, in one way or another, concerning theories of justice.¹⁴ Some, in the spirit of a strictly analytical approach, have attempted to apply Hegel's general theory of crime and punishment to the 'logical form' of specific sorts of crime;¹⁵ other work in this area concentrates on one of the two concepts (either crime or punishment) in order to illuminate what is at stake in the concept at hand;¹⁶ still others have shown the ways in which Hegel's theory of punishment might be useful to our contemporary practices as they unfold in the present.¹⁷ This literature is essential not only to furthering our understanding of Hegel's thought in this context, but also in highlighting several of the ways in which it might still have practical purchase in the living present. That body of commentary, in some crucial sense, is what makes possible our current project.

What will transpire in Part III addresses aspects of that research but largely in a peripheral, secondary sense. Instead, we intend to use Hegel's analysis of crime and punishment to further illuminate the problems surrounding the question of nature within the Hegelian standpoint, especially as these questions unfold in the political realm. While there is a body of literature concentrating on the nature-spirit distinction in Hegel's philosophy, the distinction between natural laws and normativity (as most recently developed in the works of Pinkard and Pippin, for instance), we believe that the ways in which it functions problematically remains under-emphasised in those works.¹⁸ Conversely, there has been research outlining the nature-spirit problematic in very specific contexts of Hegel's system while bracketing the larger concern of systematically tracing that problem from its origins in the *Naturphilosophie* through to its manifestation in the writings on spirit.¹⁹ Even in the innovative and provoking work of Malabou, which pays attention to the problems of nature and 'madness', particularly as they unfold in the Anthropology, this same problem-set has not been adequately explored in terms of the writings on *objective* spirit. Malabou goes from an analysis of the Anthropology before furthering

her argumentation by way of Hegel's writings on *absolute spirit*.²⁰ In this sense, she elides the objective register. What these lacunae indicate, consequently, is that our line of inquiry, which systematically tracks the problem of nature throughout the writings on subjective and objective spirit, will prove a modest contribution to an area that has not been exhaustively explored in Hegel studies.

Notes

1. Ta-Nehisi Coates, *Between the World and Me* (Melbourne: Text Publishing, 2015), p. 10.
2. Herbert Marcuse, *Reason and Revolution: Hegel and the Rise of Social Theory* (Boston: Beacon Press, 1960), p. xv.
3. Marcuse, *Reason and Revolution*, p. 183.
4. Hegel citations are from *Hegel's Philosophy of Right*, trans. T. M. Knox (Oxford: Clarendon Press, 1958), unless otherwise noted; hereafter given as *PR* followed by paragraph (§) and *Zusatz* references where relevant.
5. For an account of Hegel's criticisms of natural right, see, for example, Manfred Riedel, 'Hegels Kritik des Naturrechts', *Hegel-Studien* 4 (1967), pp. 177–204.
6. See *PR Preface*, p. 4.
7. Hegel, *Natural Law*, trans. T. M. Knox (Philadelphia: University of Pennsylvania Press, 1977). Hereafter given as *NL*.
8. *NL*, p. 62.
9. *NL*, p. 67.
10. *NL*, p. 79.
11. For a concise outline of the two main interpretive camps, see Thomas Brooks, *Hegel's Political Philosophy: A Systematic Reading of the Philosophy of Right* (Edinburgh: Edinburgh University Press, 2008), pp. 1ff.
12. As cited by Brooks, *Hegel's Political Philosophy*, p. 7. There are various other 'non-systematic' readings of Hegel's political thought, and we only single out Pelczynski because it functions as a concise expression of a starting point shared by many interpreters: Hegel distanced from metaphysics.
13. See, for instance, Mitchell Franklin, 'The Contribution of Hegel, Beccaria, Holbach and Livingston to General Theory of Criminal Responsibility', in Edward H. Madden, Rollo Handy, and Marvin Faber (eds), *Philosophical Perspectives on Punishment* (Springfield, MA: Charles C. Thomas, 1968), pp. 94–125. Franklin operates, however, more along the lines of a 'Marxian criticism' of Hegel while still situating the latter's contributions to penological discourse historically and conceptually. See also Matthew A. Pauley, 'The Jurisprudence of Crime and Punishment from Plato to Hegel', *American Journal of Jurisprudence: An International Forum for Legal Philosophy* 39 (1994), pp. 97–152.
14. See, for example, Thomas Brooks, 'Is Hegel a Retributivist?', *Bulletin of the Hegel Society of Great Britain* 49–50 (2004), pp. 113–26. For an alternative position on the same question, see, for instance, David E. Cooper, 'Hegel's Theory of Punishment', in Z. A. Pelczynski (ed.), *Hegel's Political Philosophy Problems and Perspectives: A Collection of New Essays* (London: Cambridge University Press, 1971), pp. 151–67.
15. See Richard McDonough, 'Disjunctive Crime and Hegel's Theory of Punishment', *Philosophy Today* 48.2 (2004), pp. 148–67.
16. See Peter P. Nicholson, 'Hegel on Crime', *History of Political Thought* 3.1 (1982), pp. 103–21.

17. See Wolfgang Schild's thoughtful and apposite piece, 'The Contemporary Relevance of Hegel's Concept of Punishment', in Robert B. Pippin and Otfried Höffe (eds), *Hegel on Ethics and Politics* (Cambridge: Cambridge University Press, 2004), pp. 150–79.
18. See Pinkard, *Hegel's Naturalism*, especially his opening insightful discussion of Hegelian nature, 'Disenchanted Aristotelian Naturalism', pp. 17–44. While Pinkard does make passing reference to the 'impotence of nature' and the problem of nature for thought (see pp. 22–3), he does not, in the subsequent sections of the monograph, sufficiently explore, in our view, the very real threat that nature perpetually poses to spirit's project at very precise moments in Hegel's system. Consequently, he makes no mention of the problem of mental illness nor, as we will show in the remainder of Part III, the ways in which crime informs this same problem. In this sense, our work can be read as being complementary to Pinkard's text insofar as it aims to systematically explore those aspects of Hegel's final system that Pinkard insufficiently problematises in terms of the question of nature. Similarly, see Pippin, *Hegel's Practical Philosophy*. While this work shows a clear sensitivity to the differences between nature and mind (see ch. 2, 'Naturalness and Mindedness: Hegel's Compatibilism', pp. 36–64), it nevertheless insufficiently addresses the ways in which nature is *incompatible* with spirit's development as, we believe, Hegel's thought indicates by way of the problems of psychopathology and, as we will argue, the issue of crime and punishment.
19. See Manfred Riedel's especially insightful 'Nature and Freedom in Hegel's "Philosophy of Right"', in Z. A. Pelczynski (ed.), *Hegel's Political Philosophy: Problems and Perspectives* (Cambridge: Cambridge University Press, 1971), pp. 136–50.
20. See Malabou, *The Future of Hegel*, especially the first section, 'Hegel on Man: Fashioning a Second Nature', pp. 21–76. The specifically Hegelian materials covered therein are the Anthropology (pp. 28–38) and his writings on habit in the context of organic life (pp. 57–64). The monograph's second section, 'Hegel on God: The Turn of Double Nature' (pp. 77–130), begins in the context of Hegel's writings on the absolute, specifically 'Revealed Religion' (pp. 85–91). Therefore, Malabou's text completely elides the question of the *objective* writings as they pertain to the problem of nature and second nature. Our current investigation, consequently, at least in part, addresses this lacuna.

Abstract Right: Natural Immediacy within the Matrices of Personhood

The totality of the *Rechtsphilosophie* attempts to systematically develop the mutually interpenetrating institutions that human freedom necessitates when considered in its complex socio-economic-political activity. In this sense, as one commentator notes, the *Rechtsphilosophie* is the study which ‘reveals what it is to be *free*, and, more particularly, what *objective* structures and institutions (such as civil society and the states) are made necessary by the nature of freedom’.¹ Whereas Hegel’s first systematic consideration of the concept of spirit begins with the self-determining, self-referential structure in its inchoate emergence from the natural register at the individual (subjective) level, as we saw in the anthropological writings, the *Rechtsphilosophie*, by way of contrast, takes up the concept of spirit in its concretisation within the matrices of its objective field, that is, the relationships constituting its socio-ethical communal substance, therefore its political world. Hegel’s writings on subjective spirit take up the various systems constituting individual subjectivity, systematically tracing the necessary interconnections between sensation, imagination, language, thought, drive, and, lastly, free will. The writings on objective spirit, therefore, take up the *results* of the analysis of subjective spirit, that is, the freedom of the will,² but as an immediate given, in order to investigate not only the forms and shapes that freedom must take in light of the new social territory it seeks to generate and inhabit, but also the institutions that must be in place for its realisation therein.

It is in the sense of going out into the social substance and its institutions that Hegel can speak of spirit being ‘at home’ in its difference, its other. Such an identity is critical to spirit’s freedom at the objective level. Concerning the most rudimentary features of spirit’s objective world, Hegel tells us that: ‘An existent of any sort embodying the free will, this

is what right is.³ In this precise sense, Hegel's *Rechtsphilosophie* has to do with the embodiment of free will, the domain that Hegel demarcates by way of the category of *right* [*Das Recht*]. Hegel states that: 'the system of right is the realm of freedom made actual, the world of mind brought forth out of itself like a second nature'.⁴ This concern with the embodiment of freedom that Hegel denotes by the category of right is why he states that the text as a whole concerns: 'the Idea of the right, i.e. the concept of right *together with the actualization of that concept*'.⁵ The *Rechtsphilosophie*, then, is concerned with the ways in which the concept of right and its actual embodiment as an expression of freedom must unfold in terms of further categories and significations implicated by that very grounding concept itself. Therefore, Hegel's analysis is fundamentally concerned with the concept of freedom and its self-actualisation – the varying levels and degrees of actuality that freedom can and must take. Consequently, some 'shapes' of freedom are more actual than others.⁶

Considering the central architectural features of the text, Hegel in the Introduction contends that, as Axel Honneth notes: 'reason realizes itself as a specific form of spirit in the objective world of social institutions; under modern conditions objective spirit takes the form of a "will that is generally free"'. Continuing, Honneth notes that this means 'his [Hegel's] philosophy of "objective spirit", on its most general definition, has to reconstruct systematically those steps that are necessary for the free will of every human being to realize itself in the present'.⁷ In light of the necessity involved in this *modus operandi*, the Introduction outlines two conceptions of freedom that, for Hegel, dominated modern discourse on individual autonomy and self-determination at the opening of the nineteenth century, conceptions as developed in the thought of Hobbes and Locke,⁸ on the one hand, and those generated in the works of Rousseau, Kant, even Fichte and Schelling, on the other. A fundamental goal of Hegel's philosophical investigation of right can be read as a sustained attempt to synthesise these antithetical positions within a mediated, systematic totality that would *not* constitute a utopian ideal but a system concerning the complex interconnected reality of real social autonomy, such that the institutional frameworks crucial to various modalities of freedom can be understood as expressions of freedom-generative logic and not as negative, coercive forces meant to restrict and contain it, as in the natural law framework.

The first claim that we will attempt to substantiate in this chapter concerns how the category of personhood is permeated with the immediate materiality of the individual – instinctual drive, impulse, desire, etc. We will attempt to establish the significant role assigned to the natural dimension of the juridical person situated at the centre of the section on

'Abstract Right'. Subsequently, especially in Chapters 11 and 12, we will seek to explore some of the problematic consequences surrounding juridical person, crime, and the institution of punishment, the ways in which the speculative analysis frames the material-external dimension of these categories. Simultaneously, throughout we attempt to situate Hegel's political thought historically by both connecting, and differentiating, his position with the natural law tradition in the figures of Hobbes and Locke, and its more immediate manifestations in the works of Fichte and Schelling, not only to highlight his indebtedness to his precursors but also to generate a more precise sense of his philosophical innovations in this context, the conceptual problems that he was attempting to systematically overcome.

Resembling the point of departure in the anthropological writings, 'Abstract Right' [*Das abstrakte Recht*]⁹ begins with an immediate unity, although it is one that marks an advance in its denotive capacity – a leap beyond the rudimentary structures of sensation and feeling explored in the writings on subjective spirit concerning the soul as substantial unity. Unlike the anthropological writings, therefore, here we are dealing with the simple self-referential unity of the free will as a centre of potential praxis, a mediated immediacy, a retroposited first. In this sense, its default position is a practical orientation towards the social substance it confronts, aware of itself as such. 'Mediated immediacy', moreover, signifies the free will as a simple unity (immediate) that is, nevertheless, the result of conceptual developments (i.e. mediations) charted in the writings on subjective spirit. Consequently, we begin with the pure will as practically oriented instead of the undifferentiated substantiality of the corporeal body with which the anthropological writings began.

The *Rechtsphilosophie*, therefore, begins with a conception of practical free will that is crucial to modernity as developed under a disparate array of political theorists, and radicalised, most recently for Hegel, in the works of Kant, Fichte, and Schelling. Concerning this point of egress, Hegel writes: 'The absolutely free will, at the stage when its concept is abstract, has the determinate character of indeterminacy.'¹⁰ Hegel speaks of right as abstract here in at least two senses: first, it indicates, 'rights – and humans – not in their fullness'¹¹ but only in their ability to choose 'whatever [one] wants to';¹² second, it indicates the ways in which the will has not yet determined itself in terms of a specific instance of its practical agency as a realiser or right in the world and is therefore indeterminate or, in Hegelian terms, abstract. Resembling the finite–infinite dialectic in the *Logic*,¹³ where the infinite only emerges out of the finite, the absolute self-referentiality of the will stems from the very finitude of the individual determined as such: the cogito's ability to abstract from every external determination by way of its inherent negativity. This irreducible core of the individual Hegel demar-

cates by way of the category of *personality-personhood* [*Persönlichkeit*], of which he writes:

Personality implies that as *this* person: (i) I am completely determined on every side (in my inner caprice, impulse, and desire, as well as by immediate external facts) and so finite, yet (ii) none the less I am simply and solely self-relation, and therefore in finitude I know myself as something infinite, universal and free.¹⁴

While this strikes affinities with the negative conception of freedom ventured in Rousseau's *Discourse on Inequality*, where the individual is able to abstract from the 'mechanisms of the senses'¹⁵ to come into self-relation as the ground of free-willing, we must add that the distinction between two dimensions of personality is also distinctly of a Kantian/Fichtean variety insofar as it demarcates a tension between the sensible, on the one hand, and duty (right), on the other (nature contra reason). This offers us a preliminary sense of the tension that we will seek to problematise in the remainder of Part III. It will force us to consider how, as is frequently characteristic of Hegel's work, the text integrates these polarities within a comprehensive viewpoint without sacrificing the radicality of spirit's freedom, while also refusing all forms of unresolved dualism which, in this context, would situate a radical fissure not only within the juridical subject but, as we hope to show, within the body politic itself between the state institutions and its citizenry.

The factual finitude of personhood as a fundamental moment of its natural immediacy is critical to the opening of the objective register. When we use 'natural immediacy' in this context we do not, however, mean it in the sense in which we deployed it previously, as this would be signify a reductivist tendency that is antithetical to the protean status we assign to the concept of nature and the natural register throughout the Hegelian system. The exact signification of 'the natural' will mutate, consequently, in accordance with the context of its deployment. In terms of abstract right, it means the impulses, drives, desires, objectives, purposes that propel the individual into the social world of praxis. While these drives are inherently sociohistorically conditioned phenomena, and thereby expressions of spirit's positive activity in its temporal concreteness, they are, nevertheless, in several senses still natural, still material. More specifically, they remain the natural materials of personhood, if by 'materiality' we mean that which is characterised by immediacy. These drives are the natural materials of personhood insofar as they are the immediate contents determining the individual as *this* individual: the desires, drives, aims that constitute its unique world of significations, those factual conditions constituting its place and range of possibilities within its 'existential

project'. To the extent that the individual finds herself immersed in this content, a series of pulsations arising from the factual milieu that determine her as distinct, we believe that there is an important sense in which these impulses operate as the natural materials constitutive of the immediate ground of the domain of abstract right. Therefore, in this sense, a fundamentally natural dimension of juridical personhood is active from the very outset of Hegel's analysis.

On the one hand, we have the factual determinacy of *this* individual as *this* individual and no other. This factual dimension, what Hegel refers to as 'immediate *external* facts', those features of the self that in some important sense come to it as given, while they have been subjected to the restructuring agency of spirit's transformative power, are, nevertheless, the immediate results of that process and therefore its natural, immediate basis of determinacy. As one commentator notes, this dimension constitutes 'certain characteristics – like height and age, impulses and desires . . . over which' one will 'have no control . . . beyond the ability to choose arbitrarily'.¹⁶ In attempting to situate this material dimension within the conceptual analysis of the juridical person, Hegel seeks to incorporate aspects of the British natural law tradition (Hobbes, Locke) which argued that there is a certain immutable right to pursue one's own ends as an expression of their peculiarity (self-preservation, one's *own* particular interests). Yet this integrative moment brings with it a limiting caveat to the extent that Hegel definitively diverges from those thinkers not only insofar as he rejects the suggestion that the pursuit of self-interest might exhaust the signification of the category of freedom, but also insofar as the state (sovereign) might be viewed solely as an external instrument of force that serves no other function than the coercion of the citizenry. Hegel sees this factual determination of the individual as necessary, yet insufficient, to the complete realisation of the category of freedom in the modern setting that he was analysing. Nevertheless, this qualification should not obscure the fact that his overarching design is to situate such an aspect of arbitrary self-determination within a larger architectonic whose purpose is to offer a more dynamic account of the category of freedom, such that there are various interconnecting levels of social institutions (juridical, moral, and ethical) that are further necessary conditions for its social realisation. In line with our overarching thematic of nature, it should be remembered, however, that not only is this immediate dimension indicative of Hegelian nature's externality, it also reveals a significant analogue with the material body that grounded Hegel's analysis of inchoate subjectivity which we tracked in Hegel's anthropological writings: the psychosomatic interface of the body opened itself to its contextual environment by way of sensibility [*Empfindung*], and in such a way found itself deter-

mined by the rhythmic determinacies constitutive of its environment. Similarly, the opening determination of personhood in the sphere of abstract right is one where it finds itself immersed in the permutations of material content that come to it as immediate expressions of its factual social situation.

On the other hand, by way of spirit's ability to negate all factual content, we witness the upsurge of the infinite self-relation constitutive of the practical cogito proper (free will). Various iterations of this move appear in the political writings of such disparate thinkers as Rousseau, Fichte, and even Schelling's early *New Deduction of Natural Right* (1796), where he states: 'In its boundlessness my freedom can be conceived only as a power which does away with every resistant causality.'¹⁷ In this sense, Hegel's analysis can be read as a symptomatic expression of concerns and approaches that were permeating the intellectual climate of the period to a degree that he himself did not always readily admit. The simple, infinite self-referentiality of the free will emerges to the extent that it negates all concrete restrictions (impulse, drive, etc.) and takes as its object its simple self, the 'I'. This pure self-referentiality constitutes the 'power of the negative' that opens up the entire field of coordinates that constitutes Hegel's *Rechtsphilosophie*, a freedom that negates all determinate restrictions, the self-referentiality that concluded the writings on subjective spirit. As Marcuse writes: 'the "self-certainty of the pure ego" . . . [in] Hegel's system . . . is the essential property of the "substance as subject" and thus characterises the true being'.¹⁸ Again, it is this universal self-referentiality of the ego that Hegel intends to demarcate by way of the category of *personhood*.¹⁹ He writes: 'Personality begins . . . with the subject's . . . consciousness of himself as a completely abstract ego in which every concrete restriction and value is negated and without validity.'²⁰ Therefore, we might say that personality operates as the epigenetic source of right because it expresses freedom's negative power as self-related and ready to come into the world in terms of its inherent practical agency. What this means is that freedom is not preformed in isolation from the conditions and structures in which it immerses itself, but, rather, more provocatively, is nothing other than those conditions that it transforms as its own *and* the negative stance it can always instantiate in relation to such determinations. This opening conception of freedom, more precisely negative freedom, the most skeletal determination of objective freedom in the *Rechtsphilosophie*, is, as we should like to emphasise, undergirded by the natural immediacy of the juridical subject. In this sense, the freedom of personhood is intertwined with natural immediacy, and it is this entanglement that permeates the entire grounding coordinates of the *Rechtsphilosophie* and its concern with the atomic individualism at the core of the pursuit of self-interest.

Though our presentation makes it seem as if this material-free tension is static, it is *not*; instead, it is in constant motion insofar as any given person is in the perpetual process of abstracting from exterior determinations or immersing themselves in the pursuit of a particular end. But what this dynamic interchange left unresolved, historically, was the way in which the two were to be connected and coherently grounded with free self-referentiality on one side, and the necessity of natural immediacy on the other. Emphasis on the abstractive dimension of this interchange that results in the free self-relationality of the practical will has its clearest precursors in Rousseau, Kant, Fichte, and Schelling.²¹ Conversely, the importance assigned to the material impulses that constitute the initial determining conditions in such negative conceptions of freedom has its forerunners, among others, in Hobbes and Locke. As Hobbes argues in Part One of *Leviathan*, the appetitive structure of individual volition is explained in terms of the causal interactions of various material bodies.²² Similarly, in the freedom of choice that personality entails, one has unlimited yet arbitrary choice; one can will whatever one wants so long as it is one of the possibilities outlined by impulse. As Locke says, 'do or forbear doing any particular action according [to] the actual preference in the mind'.²³ What these competing philosophical positions activate as a problem, however, is the interchange between these two dimensions. On the one hand, freedom in the spirit of Rousseau, Kant, Fichte, and Schelling takes on the status of a formal regulative ideal such that the way it might come into the world *free* of the external pressures that constitute arbitrary choice becomes a series of open questions. Conversely, in terms of the British empiricist tradition, freedom itself becomes destabilised and restricted if not obliterated in the manner of causality or identity: it becomes either an enigma rooted in the customs of social utility or an expression of arbitrary choice, where the atomic individual is free insofar as she can pursue her contingent aims and desires as she pleases, the latter of which becomes questionable as to whether it could be coherently understood as a mode of freedom at all, in that she has no control over such desires. It is against this philosophical background that the unique purchase of Hegel's political thought emerges.

For Hegel, Rousseau, Kant, Fichte, and Schelling were right in isolating the abstractive quality of the practical cogito, its ability to negate all determinations in order to achieve its infinite self-relation. However, simultaneously, such a conception remains negative and so misses a positive counterpoint of actual existence.²⁴ One of the problematic political consequences that follows from conceptions of freedom that are entirely negative expressions of atomic individualism is that they might lead, as Hegel suggests in the *Phenomenology*, to the anarchic overturn of every

social order and so the very problem of social order in the first place. There Hegel has in mind the radical negation situated at the heart of the French Terror where the resurgence of concrete structuration is, in turn, annihilated.²⁵ According to Hegel, one of the problems with theorists of strictly 'negative freedom' is that they do not, in their respective ways, adequately comprehend the determining moment of the will that emerges out of its simple self-relation, the moment when the universal, self-relating will gives *itself* a determinate content. This, as we read it, constitutes one way in which Hegel attempts to overcome the 'formalism' of his interlocutors. Riedel writes: 'This something specific which determines and limits the will is not a given external limitation, but . . . is immanent in the very act of self-determination. In the unity of these two moments, the undetermined universality and the determined particularity of the will, freedom is realized as the third moment.'²⁶ Attempting to reconstruct this tactical move showcases a potential line of advance for Hegel in relation to the impasse that has historically plagued political theory in this context. He attempts to generate a conceptual framework that will show that the individual as practically oriented free will can only have an existential reality in the world *through* such material ends, not in negative isolation from them. It is not obvious that Hegel can claim this advance as his own. Fichte's *Foundation* essay (1796–97), and even Schelling in the *New Deduction* following on the heels of Fichte's essay, also assign a significant space to the *individual* instantiation of freedom in the material world, whether in terms of the body, sustenance, or material possession. The *Rechtsphilosophie*, however, is not a transcendental deduction where right is 'deduced' from the self-positing ego, as in, for instance, Fichte. Instead, right constitutes, for Hegel, an interconnected series of institutions that express spirit's social actualisation. Hegel's line of advance, nonetheless, shows certain affinities with his contemporaries if not an outright indebtedness. That said, it is clear that Hegel's attempt to resolve this problem implicates his 'cunning of reason', though better in this context, the 'cunning of freedom', working through the interactions of material contingency.²⁷

Simultaneously, however, Hegel's move to bring freedom into existence by way of its self-determination to pursue certain ends over others establishes a unique set of problems. The perpetual danger that Hegel's writings in this context indicate, as Marcuse notes, is that the system might surrender 'freedom to necessity, reason to caprice', with the consequence that the social order might fall 'in pursuit of its freedom, into a state of nature far below reason'.²⁸ Insofar as freedom becomes identical with the particular determination of the will, Hegel's move risks collapsing the negative universal self-relation of the free will into the arbitrary domain

of caprice and impulse, those dimensions of the juridical person largely determined by way of immediate externality. Despite this risk, it is important to understand that the material dimension of personhood is critical to spirit's objective actualisation and therefore needs to be systematically traced in order to develop a detailed sense of its manifold of significations in the political writings. The divergence between the principle of rightness, as Hegel frames it, and its real existence in social reality as the pursuit of contingent ends is therefore an ambiguous divergence in this area of the system, and one that ultimately permeates it all the way across. On the one hand, it destabilises the entire domain of right, instantiating a divergence between principle and reality, concept and being, such that the starting point of freedom is torpedoed, leaving the wreckage of base necessity; on the other hand, this discrepancy immanently propels the entire section of 'Abstract Right' towards a standpoint that might incorporate and overcome the destabilising current configuration of the category of right as the pursuit of arbitrary choice (this, not that). Indeed, attempting to move the analysis beyond a perspective that is strictly concerned with the abstract free will and the negative coercion crucial to its protection marks one of the fundamental ways in which Hegel breaks with the natural law tradition. In this sense, the instability activated in this divergence is both generative and yet, insofar as it destabilises right more generally, problematic. We intend to pursue and intensify a constellation of problems stemming from this tension as it unfolds in the context of abstract right by way of a systematic analysis of Hegel's writings on the category of wrong, more specifically his conceptual reconstruction of crime and punishment. The entire domain of wrong makes explicit, in varying degrees, the divergence between the particular and universal dimensions of will as they unfold in the register of abstract right, the intensifying tension between nature and second nature (freedom) as these terms unfold in the context of personhood.

Pushing further the significations that follow from the category of personhood generates a sense of its normative prescriptions such that right *must* be respected. Not to respect personhood as a projective site of right is to negate the very starting point shared among *all* self-reflexive consciousnesses; it is to negate the very source of right. It would, in essence, be an act of freedom denying freedom and therefore a source of radical self-immolation. Hegel, therefore, writes: 'the imperative of right is: "Be a person and respect other persons"'.²⁹ Similarly, he says: 'Do not infringe personality and what personality entails.'³⁰ Again, in a move that perhaps resembles the 'summons' of other self-consciousnesses to participate in the domain of right and the mutual respect such 'summons' demands of its participants, in the spirit of Fichte's *Foundations*, the universal quality of the practical cogito only emerges within a manifold of persons,

which establishes a demand for respect from one towards all of such status and, simultaneously, from all to one. Nevertheless, this demand generated by the universal dimension of personhood also insists on respecting the immediate natural dimension of each individual person; while the particularities of the individual register are de-prioritised within the universality of personhood, a demand is also generated to respect those particularities as they are crucial to each individual's actualisation. Hence, the normative thrust of personhood demands comprehensive respect for both dimensions. Overall, the category has a duplicitous depth, and the domain in the world expressing its articulation is what Hegel signifies through the category of *right*. In terms of personhood, all persons are permitted rights, the domain constitutive of their expression as persons. When people act in terms of personhood, therefore, they speak in terms of rights, that which they simultaneously assert as their own and respect in others. The problem here, as Hegel is all too well aware, is that individual particularities must condition 'infinite personality' – it is this conditioning that Hegel mistrusts because it risks collapsing respect for the principle of right into the pursuit of its particular instances, or freedom into nature, equality into the inequality of particular individual differences.

There is a sense in which the opening analysis of personality, and the practical cogito at its core, implicates the radically subjective quality of the point of departure of the register of right. It begins with the negative internality of the free will. However, as Hegel explicitly states, the subject matter of the text as a whole is the *Idea* of right, 'the concept of right *together with the actualization of that concept*'.³¹ Consequently, the interiority with which free will begins can only be just that: a point of egress. From there personhood 'struggles to lift itself above this restriction and give itself reality, or in other words to claim the external world as its own'.³² It is the insufficiency of the restriction to internality that propels personhood into the world. Only insofar as personhood finds itself in *self*-relation when it encounters objects in the world is its concept actualised, only then is the internal counterpoint of the concept affected, or as Hegel would say, only then do we have the *Idea*. This demand to move beyond the interiority of practical cogito's self-referential structure is what introduces Hegel's analysis of the category of *property*, that is, freedom expressed as an embodiment which the free will 'gives itself in an immediate way'.³³ Historically speaking, Hegel can be here read as integrating key upshots of natural law theory, and its liberal proponents, which maintains that the very practical core of personhood necessitates fundamental inalienable rights, property being one of them.

The move is to maintain that the only way for the atomic structure of personal freedom to be realised in the social world is 'when an individual

exercises control over a determinate set of willless entities, or “things” . . . that constitute his *property*.³⁴ Resembling Fichte in this regard, the important and controversial upshot is that in claiming a thing as one's own, one develops a sense of one's free praxis as actual in the world. In other words, the primary moment of property operates as what we might call an illuminating mirror within the social world, not only showing it as open, a counterpoint to freedom's negativity, but also as a domain where one can identify one's freedom as materially existent in that possession. In the following section, we intend to pay careful attention to the material embodiment of the free will because we believe it also further reinforces the natural, material dimension that permeates the entirety of the writings on abstract right, and therefore gives us direct insight into the ways in which questions concerning the immediate externality of natural determinacy still permeate the register of objective spirit. We believe we witness an intensifying downward movement, as it were, through which freedom externalises itself into the fluctuating world of particularity. In so doing, however, Hegel's wager is that the conception of personal freedom that underpins the section on abstract right reveals its internal limitations. Again, this shows us two things: the fundamental role that material impulse plays in that declension and the limitations of negative conceptions of freedom. The latter point forcefully demonstrates, for Hegel, that while the pursuit of particular ends may be a necessary component in an exhaustive account of freedom, it is by no means sufficient. Any conception of freedom that operates *solely* in such terms would then reveal itself to be what it is not, that is, unfree, or it would be to establish a distinct modality of ‘social pathology’.³⁵

At the outset of the discussion of property, Hegel remarks that what comes to confront the immediacy of personhood is the immediacy of the world, the externality of every-*thing* in it. Hegel writes: ‘What is immediately different from free mind is that which, both for mind and in itself, is the external pure and simple, a thing, something not free, not personal, without rights.’³⁶ Similarly, in the *Encyclopedia*'s introduction to objective spirit, Hegel writes:

The free will finds itself immediately confronted by differences which arise from the circumstance that freedom is its *inward* function and aim, and is in relation to an external and already subsisting objectivity . . . anthropological data (private and personal needs), external things of nature which exist for consciousness . . . These aspects constitute the external material for the embodiment of the will.³⁷

The individual finds itself confronted not only by the externality of the natural register, that domain anterior to subjective structuration, but also by

the manifold of drives and needs that constitute the materials for the will's actualisation. It is this backdrop of externality that reduces the multiplicity to the barren status of things. Because of the radical externality of these 'things' there is a sense in which they need not be respected as persons, with the consequence that one has 'the absolute right of appropriation . . . over all "things"'.³⁸ While such an understanding of the natural register might appear crude from certain contemporary perspectives, it is in no way unique to Hegel or the history of natural law theorists who preceded him. To the extent that nature was understood as largely devoid of its own intrinsic ends, the organic realm problematising this one-sided evaluation, it was left open to the exercise of the human will, to provide 'materials for the will' such that the productive logic of spirit might have an objective actuality through its activities of transformative engagement.

If spirit is that which cannot be permanently restricted to the domain of abstract interiority, then it means that it must become external, actual in the materials of the world, recognising itself as such, moving among the external world of things: one has the right to exercise one's free will through them. In its most basic configuration one expresses that demand in the satisfaction of immediate need, impulse etc., that is, possession [*Besitze*].³⁹ Hegel writes: 'To have power over a thing *ab extra* constitutes possession . . . I make something my own as a result of natural need, impulse . . . the particular interest satisfied by possession.'⁴⁰ While possession focuses on the material needs of the individual, the same objective embodiment, when considered from the perspective of the principle of right, constitutes an 'end in itself' insofar as it actualises the subject's freedom. This 'truth' of possession constitutes the category of *property* [*Eigentum*].⁴¹ Hegel writes: 'I as a free will am an object to myself in what I possess and thereby also for the first time am an actual will, and this is the aspect which constitutes the category of *property*, the true and right factor in possession.'⁴² The provocative thesis that Hegel advances, consequently, is a sort of 'metaphysical grounding' of the institution of property as a precise instantiation, an objective embodiment, of the person's freedom, their free will. Property is what shows itself as a necessary consequence if the conception of personhood is to have an objective existence that is practicable for all members of the community. This grounding of property in personhood leads Marcuse to write: 'Property exists solely by virtue of the free subject's power. It is derived from the free person's essence. Hegel has removed the institution of property from any contingent connection and has hypostatized it as an ontological relation.'⁴³ Marcuse is correct in that, for Hegel, property follows from the realisation of the category of personhood. This move, again, is one that was not entirely unique to Hegel, insofar as Fichte also, in his *Foundations*, argues that the right to property can be deduced from the

very structure of self-consciousness as practical: it necessitates the domain of rights and property. While this thesis is as bold as it might seem bizarre, this qualification nevertheless reminds us that Hegel is attempting to incorporate key features of the natural law tradition as instantiated in his immediate philosophical interlocutors (Locke, Fichte, et al.), and so the 'hypostatisation', suggested by Marcuse, is one shared by several members of German idealism. Historical considerations aside, insofar as property is an objective expression of freedom, it is *not* to be understood as a *means*, that is, a utility to fulfil drives and desires. Instead, property is an essential expression of the free will and freedom; it operates as a precise objective materialisation of one's self. One, therefore, sees oneself as objective in one's property, and in this sense the object serves as a concrete extensional embodiment of one's status as a free person.

This 'extensional gesture' presupposes that the subject's material body functions as an expression of one's personality such that one might engage with the sphere of material objects in the first place. Consequently, corporeal embodiment is the condition of such engagement. Nuzzo writes that there is a:

necessary identification between the person and his/her own body that justifies the dialectical advancement of the first sphere of objective spirit. That identification ultimately puts the body on the same level as the person and thereby guarantees to it a particular ontological status over all other natural things . . . this ontological status . . . grounds the juridical privilege of the body over the other 'external things'.⁴⁴

Insofar as one takes possession of the external object, insofar as one 'puts one's will into'⁴⁵ it, it functions as an immediate expression of the negative power of the free will; it transforms a 'barren thing' into an objective extension that is imbued with the spiritual signification assigned by the person. In this latter sense, it becomes property. Because property functions as a precise expression of a distinct individual's will, it is unique to them and in this sense it is private, it is their private property.⁴⁶ In this sense, the unique array of one's property, at least *ex hypothesi*, is here displayed as the base standard by which individuality might be constructed in the substance of the social world.

Not only is property a concrete objectification of one's personhood as reflected back to oneself, it also operates as a real expression of one's identity to others. Hegel writes: 'The embodiment which my willing thereby attains involves its recognizability by others.'⁴⁷ Personality and property possession, therefore, are inherently social phenomena, and, therefore implicate specific modes of interpersonal relationships. In this sense, there is an inherent tension situated within these categories insofar as they, on

the one hand, assert a specific thing as a distinct possession of *this* person and, on the other hand, denote a process that is available to all in the community, thereby undercutting the particularity expressed in the first proposition.⁴⁸ We will expand on this tension in the following chapter. That said, arguing that Hegel's analysis of property operates as a symptomatic expression of the intensifying reification operating in his analysis, Marcuse writes: 'The withdrawal of the dialectical element in this discussion shows an increasing influence of reification that sets in among Hegel's concepts. The *Jena* system and the *Phenomenology* had treated property as a relation among men; the *Rechtsphilosophie* treats it as a relationship between subject and the objects.'⁴⁹ Yet Marcuse's claim that property is a relationship between a 'subject' (singular) and objects cannot be entirely accurate. While there is a sense in which the modality of freedom developed in the section on abstract right, elaborating a theory of personal rights and freedoms, does entail the idea of atomic individuality, such that one might seem solipsistically enclosed in the nihilistic cocoon of one possession's, this is not all that it entails. As Hegel explicitly states above, the duplicitous signification of property is such that the subject sees itself in it *as do others*, hence the implication that property relations are distinct social relationships.

As Hegel's subsequent analysis 'Contract' suggests (§72–81), property only reveals itself as such, as completely one's own, insofar as one is able to relinquish one's claim to it, as made explicit in the form of intersubjective contract. This is why there is an intrinsic limitation in the section's opening conception of property that treats it *solely* in terms of possession. There is an inherently intersubjective structure, at the very least implicit, in the register of property that Marcuse's allegation of reification does not appear to do justice to. To be clear, there is real purchase in Marcuse's point: property *is* an objective expression of subjectivity, a relation of subject to object that is at risk, being solely understood in such abstract terms, of the problems revolving around reification, the 'ontologisation' of a contingent sociohistorical development. In this sense, Marcuse is correct. Nevertheless, that same object also instantiates one juridical subject for another and therefore, in our view, there is a way in which the property relation instantiates relations among subjects, among individuals. It is only insofar as the individual, and others, can recognise a thing as an expression of his or her free agency, identifiable by others, that it attains this status in the first place. Put otherwise, in terms of our starting point in this subsection, personhood cannot remain a negative, subjective interiority: it must become objective. In order to do so, one must have the power to permeate things with one's will such that they function as expressions of one's freedom, that is, property. In turn, that expression must actually

be recognisable by others in order to obtain the status of property, and this caveat grounds its intersubjective structure, thus mitigating Marcuse's criticism.

Property involves one engaging with the materials of the external world and is therefore, in some sense, a precise instantiation of the ways in which spirit remains engaged with that same world. While there is a sense in which the material bodies of the juridical register of right cannot be the same as those one encounters, for example, in Hegel's writings on subjective spirit, there is, nonetheless, a way in which those bodies remain connected to the natural register while, paradoxically, being the result of the restructuring agency of spirit's own activity and therefore products of spirit. In this sense, the institution of property gives us a duplicitous indication of the ways in which personhood expresses itself in the materials of its own body, and the materials of the objective world. These are material and natural expressions that have taken on the status of immediacy as a result of spirit's activity. In this sense, natural immediacy permeates property *in toto*.

Hegel's analysis suggests that there is a unique tension operating immanently within the conceptual parameters that demarcate the domain of abstract right. On the one hand, we see that the free, self-referential structure of the cogito constituting the ground of the field of right is obtained only to the extent that one negatively distances oneself from all material inputs such as drive, impulse, desire, sensation. Only to the extent that the totality of these determinate finitudes is negated does one arrive at the simple universality that constitutes the generative core of personhood. On the other hand, what this negative move leaves dirempted from that internal self-referential structure, however, is the entire register of the external world, including those materials of spirit as instantiated in drive, impulse, etc. This leaves us, as Hegel is well aware, within the systematic framework that insists, in the spirit of Kantian moral philosophy, on a gulf between the givens of the material dimension of the subject, on the one side, and the self-legislating dictates of reason, on the other.

Hegel's speculative response is to put such contingent, natural aspects in the service of the universality of personhood. Doing so, freedom obtains a material translation in terms of the most immediate form of particular property claims of each and every individual (possession). That is to say, personhood's universal structure is instantiated by way of the contingent impulses, desires, and needs of actual persons, and the ways in which they take a hold of objects in the world to gratify those aims. Again, recall Hegel's characterisation of possession: 'the fact that I make something my own as a result of my natural need, impulse, and caprice is the particular interest satisfied by possession'.⁵⁰ Similarly, he writes: 'the rational aspect

is that I possess property, but the particular aspect comprises subjective aims, needs, arbitrariness, abilities, external circumstances, and so forth . . .⁵¹ In this precise sense, the rational aspect of free will's self-expression as manifest in property ultimately involves a dimension that comes to it as natural, as immediate. This immediacy destabilises the entire auto-construction characteristic of spirit at the objective level, which seeks to act in accordance with, and out of respect for, the principle of right and its realisation. The practical cogito has the power to abstract from all finite determinations and then to exercise its freedom in claims to property among a manifold of objects. Nevertheless, and this is the crucial point, objects that one attempts to claim as one's own are radically influenced in terms of the immediacy of the natural register, and this is why Hegel frames this aspect of abstract right in terms of arbitrariness, contingency, and impulse. The person chooses and therefore exercises their freedom as instantiated under the rubric of personhood; however, they choose from a manifold that in some significant sense is driven largely in terms of the factual, natural dimension of each and every person, one that is not determined in principle with a concern for right. Impulses, while in a minimal sense expressions of the transfiguring power of spirit, ultimately come to the individuated subject as expressions of its factual conditionality, immediate givens; whether it is the content of education, social custom, or pure impulse is secondary. What matters is that they are immediate and therefore the natural materials of the new signification of nature in the objective register.

Therefore, abstract right, understood in terms of the juridical person, negative freedom, and personal choice, is decidedly opaque in how it might maintain itself as free self-determination operating in accord with the principle of right. It is haunted perpetually by the immediate contingency of the natural that resides beyond its autogenetic powers, and so exposes itself to collapse in this regard. Hegel dedicates 'Abstract Right' to grounding a particular conception and, as per his analysis, a dimension of freedom (i.e. negative, with its concomitant of property) within his speculative framework. Therefore, it is not the case that Hegel is arguing against such a conception so much as attempting to isolate the domain that constitutes its valid application. That said, Hegel's line of advance to bring the universal into existence by way of the contingent particular simultaneously brings with it a host of unsettling possibilities: freedom might collapse into the sphere of necessity (nature). Conceptualising freedom strictly in juridical terms of rights and property claims is a necessary yet insufficient condition for the complete actualisation of freedom in Hegel's political philosophy. Consequently, framing the discourse on freedom strictly in those terms is incomplete. Honneth writes: 'Hegel formulates . . . the pathological

nature of a fixation on legal freedom: that is the insight that those who articulate all their needs and intentions in the categories of formal right become incapable of participating in social life and must therefore suffer from "indeterminacy".⁵² This inability ultimately traces back to 'the level of *individual character traits*: only excessively stubborn people are inclined to a dogmatic, rigid insistence on their subjective rights . . .'.⁵³ In this sense, it is one's temperament and inclinations that will ultimately determine the ways in which the domain of abstract right unfolds. However, if this is the case, what we witness is the collapse of such a one-dimensional conception of freedom into the factual extimacy of individual features that are contingently connected to one's agency. The pathological dimension of viewing freedom *only* in terms of personal right is that, for Hegel, it is no freedom at all: its internal limitations collapse it into the immediacies that largely result from the permutations of the factual environment (whether by way of genetic inheritance, enculturation, education, etc.).

The strength of Hegel's thought in this context, therefore, is that it presents us with the conceptual tools with which to think this subtle process of shift in the objective actualisation of freedom: the dialectical mutation of freedom into nature, nature into freedom. Indeed, our claim is that this collapse precisely expresses the instability operating immanently within the conceptual parameters set by the very domain of abstract right itself: form and content, freedom and materiality remain in some fundamental sense entangled one in the other, and yet antagonistic and therefore heterogeneous. This divergence between the principle of rightness, as Hegel frames it, and its real existence in social reality is therefore an ambiguous divergence in the system, and one that permeates it through and through. On the one hand, it destabilises the entire domain of right, instantiating a contradiction between principle and reality, concept and being; on the other hand, this divergence immanently propels the entire domain to more encompassing standpoints that incorporate and overcome the destabilising instability of previous configurations. In this sense, the instability activated in this divergence is both generative and yet, insofar as it destabilises right more generally, problematic. We intend to intensify the destabilising aspect of this tension as it unfolds in the context of abstract right by way of a systematic analysis of Hegel's writings on the category of wrong, more specifically by way of his conceptual analysis of crime and punishment.

Notes

1. See Stephen Houlgate, 'Introduction', in Hegel, *Outlines of the Philosophy of Right*, trans. T. M. Knox, ed. Stephen Houlgate (Toronto: Oxford University Press, 2008), p. xvii.
2. See PSS§481.
3. PR§29.
4. PR§4.
5. PR§1, emphasis ours.
6. See, for instance, Brooks, *Hegel's Political Philosophy*, p. 2.
7. See Axel Honneth, *The Pathologies of Individual Freedom: Hegel's Social Theory*, trans. Ladislaus Löb (Princeton: Princeton University Press, 2001), especially 'The Idea of Individual Freedom: Intersubjective Conditions of Autonomy', pp. 7–17 (p. 9).
8. For a succinct yet convincing account of the ways in which Hegel's analysis of abstract right connects with and disconnects from Locke's account of free will, see Peter G. Stillman, 'Hegel's Idea of Punishment', *Journal of the History of Philosophy* 14.2 (1976), pp. 169–82 (pp. 169ff.). See similarly, Frederick Neuhouser, *Foundations of Hegel's Social Theory: Actualizing Freedom* (Cambridge, MA: Harvard University Press, 2000), especially ch. 6, 'Hegel's Social Theory and Methodological Atomism', pp. 175–224. In particular, see pp. 176ff.
9. W7§34.
10. PR§34.
11. Stillman, 'Hegel's Idea of Punishment', p. 169.
12. Stillman, 'Hegel's Idea of Punishment', p. 169.
13. See, for instance, *Hegel's Science of Logic*, trans. A. V. Miller, ed. H. D. Lewis (New York: Humanity Books, 1969); see especially the transition from Finitude to Infinity, pp. 116–50. The entire dialectic begins, is framed, in terms of the finite.
14. PR§35; W7§35.
15. See Jean-Jacques Rousseau, 'Discourse on the Origin of Inequality', in *The Social Contract and Discourse on the Origin of Inequality*, ed. Lester G. Crocker (New York: Washington Square Press, 1967), pp. 187ff.
16. Stillman, 'Hegel's Idea of Punishment', p. 170.
17. See F. W. J. Schelling, 'New Deduction of Natural Right', in *The Unconditional in Human Knowledge: Four Early Essays (1794–1796)*, trans. Fritz Marti (London: Associated University Presses, 1980), pp. 219–47 (p. 223).
18. Marcuse, *Reason and Revolution*, p. 217.
19. For an analysis of the concept of 'personhood' from Locke through to Kant and Hegel, see Ross Poole, 'On Being a Person', *Australasian Journal of Philosophy* 74.1 (1996), pp. 38–56.
20. PR§34.
21. See Riedel, 'Nature and Freedom in Hegel's "Philosophy of Right"', pp. 144–5. For a connection between Hegel and Rousseau in this context, see Eric Weil, *Hegel and the State*, trans. Mark A. Cohen (Baltimore: Johns Hopkins University Press, 1998), pp. 36–41. Weil writes: 'He [Hegel] acknowledges Rousseau's merit . . . in the course of a discussion on the principle of the individual will, although he does not hold Rousseau in high regard elsewhere . . . for having transformed the State into a contract, as well as for concentrating all his attention on the individual will as if the other aspect of the will – rational objectivity – did not exist' (p. 38).
22. See Thomas Hobbes, *Leviathan or the Matter, Forme, & Power of a Common-wealth Ecclesiasticall and Civill* (Oxford: Oxford University Press, 1998), esp. ch. VI 'Of the Interior Beginnings of Voluntary Notion, Commonly called the Passions; and the Speeches by which They are Expressed', pp. 31–40.

23. Stillman, 'Hegel's Idea of Punishment', pp. 169–70. For a consideration of the ways in which Hegel breaks with Hobbes in terms of the atomistic 'war of all against all', see Kevin S. Decker, 'Right and Recognition: Criminal Action and Intersubjectivity in Hegel's Early Ethics', *History of Political Thought* 22.2 (2001), pp. 300–16. Decker writes: 'While Hobbes conceives of honour in the service in the struggle for self-preservation, Hegel sees this struggle as an attempt to overcome particularity. This ethic of particularity he found rooted in the errors of the empirical contractarians, who failed to intuit a given community *as a whole* . . .' (p. 303). Consider also the way in which Hegel and Hobbes relate in terms of the 'ethics of sense-certainty' in Jeffrey Reid, 'The Hobbesian Ethics of Hegel's Sense-certainty', *Epoché: A Journal for the History of Philosophy* 18.2 (2014), pp. 421–38.
24. Riedel, 'Nature and Freedom in Hegel's "Philosophy of Right"', p. 144.
25. See Hegel, *Phenomenology of Spirit*, trans. A. V. Miller (Oxford: Oxford University Press, 1977), and the discussion of 'Absolute Freedom and Terror', pp. 355–63.
26. Riedel, 'Nature and Freedom in Hegel's "Philosophy of Right"', p. 144.
27. For a clear concise account of how this contingency opens the way to violations of right, see Robert Williams, *Hegel's Ethics of Recognition* (Los Angeles: University of California Press, 1997), specifically ch. 7 'Persons, Property, and Contract', pp. 133–51. Williams writes: 'in the intersubjective relation of persons to each other vis-à-vis their possession, the will shows itself to be a particular will in opposition/exclusion to other particular wills. This raises the possibility of a collision of property claims, and some versions of the life and death struggle in the *Jena Realphilosophie* seem to be about property' (p. 148). Repeatedly, in ch. 7 and ch. 8, Williams traces out the importance that recognition plays in the unfolding of the category of right.
28. Marcuse, *Reason and Revolution*, p. 218.
29. PR§36.
30. PR§38.
31. PR§1, emphasis ours.
32. PR§39.
33. PR§40.
34. Frederick Neuhouser, 'Hegel's Social Philosophy', in *Hegel and Nineteenth Century Philosophy* (Cambridge: Cambridge University Press, 2010), p. 206. What this would mean, then, contra standard Marxist criticism, is that one must have access to property in order to assert one's status of personhood, as free. Put otherwise, insofar as one is estranged from the domain of private property, one is denied access to the realm of property. Therefore, it would seem that Hegel would be critical of all such modalities of privation to the populace of a given community insofar as it deprives the individual of concrete expressions of their fundamental essence, i.e. freedom.
35. For the intrinsic limitations of such a standpoint, see Peter G. Stillman, 'Hegel's Critique of Liberal Theories of Right', *The American Political Science Review* 69.3 (1974), pp. 1086–92.
36. PR§42.
37. PM§483.
38. PR§44.
39. W7§45.
40. PR§45.
41. W7§45.
42. PR§45.
43. Marcuse, *Reason and Revolution*, p. 193.
44. See Angelica Nuzzo's brilliant 'Freedom in the Body: The Body as Subject of Rights and Object of Property in Hegel's "Abstract Right"', in Robert R. Williams (ed.), *Beyond Liberalism and Communitarianism: Studies in Hegel's Philosophy of Right* (New York: SUNY Press, 2001), pp. 111–24 (p. 113). Nuzzo perceptively nuances the changing significance of 'body' from the subjective to the objective register. She writes:

In the sphere of objective spirit, the relation between the person and his/her body is placed by Hegel in a dialectical progression that shows how the person in his/her activity is constantly and necessarily bonded to nature as well as to the different forms of social and political life. In this context the relation to the body remains the objective basis out of which the person is going to develop the whole set of conditions that allows him/her to live a really universal 'ethical life.' However, if the structures of subjectivity vary along the development of spirit, the notion of 'body' changes accordingly. Systematically, the 'body' that relates to the soul is not the same body that relates to self-consciousness or to the free will. (p. 112)

We fully endorse this dynamic reading of the Hegelian body and seek to show the ways in which the various natural significations of the body continuously problematise spirit's dialectical movement. In this sense, our project is complementary to Nuzzo's. While Nuzzo's analysis concentrates on the problem of the body in a very specific context of the *Rechtsphilosophie*, there is also an excellent systematic study of the protean significations of 'body' as it unfolds in Hegel's *Phenomenology*. See Russon, *The Self and its Body*.

45. PR\$44.

46. Property undergoes an array of determinates that we do not need to look at in detail insofar as our objective has only been to develop the most important and general feature of all property, i.e. it functions as an objective material expression of one's free will. Nevertheless, Hegel dialectically unfolds the category of property: one 'takes possession' of a thing, inscribes one's will in it (PR\$54–58); one then uses it, negates it (PR\$59–64); finally, one can withdraw one's will from an external thing, give it to another, alienate it (PR\$65–71). In performing this last act, one closes the circuit, returning to the free negativity of the abstract cogito.

47. PR\$52.

48. On this tension in the institution of private property, see, for instance, Gillian Rose, *Hegel contra Sociology* (New York: Verso, 2009), pp. 78ff.

49. Marcuse, *Reason and Revolution*, pp. 192–3, n. 40.

50. PR\$45.

51. PR\$49.

52. Honneth, *The Pathologies of Individual Freedom*, p. 305. Elaborating on his central claim concerning social pathologies, Honneth first outlines the tripartite structure of Hegel's project. Honneth writes:

first, Hegel is convinced that by distinguishing the three concepts of 'free will' he has opened up the entire spectrum of possible models of freedom in the modern world; second, he assumes that all three models of freedom contain essential and indispensable aspects of the social attitudes and practices and that these aspects must be brought into an explicit theoretically articulated relation to each other if we are to explain the communicative conditions of individual self-determination; third, he believes that all these models of freedom have not remained mere abstract ideas or theoretical concepts but have in their turn already gained so much influence on social processes in the modern world that they must be treated as 'manifestations' of the objective spirit and appraised as to their 'rights'. (pp. 20–1)

The consequences that follow from such a move, on Honneth's hypothesis, are that Hegel 'uses a procedure demonstrating the pathological effects that are bound to result for the subject's relations with itself if either of the two incomplete concepts of freedom becomes detached from its social context and is taken to be exclusively authoritative . . .' (p. 30). Our objective, in line with Honneth's reading, is to systematically track

the conception of freedom that guides the section on abstract right in order to trace the ways in which such a conception immanently exposes its own limitations, especially in the phenomenon of crime. Moreover, unlike Honneth, we intend to emphasise the ways in which the natural dimension exposes the incompleteness revolving around such a conception of freedom.

53. Honneth, *The Pathologies of Individual Freedom*, p. 305, emphasis ours.

Chapter II

Crime, the Negation of Right, and the Problem of European Colonial Consciousness

If Hegel's analysis of property suggests that such an institution functions as an objective expression of free will that is generated arbitrarily, where the particular and common wills involved agree contingently, then his analysis of wrong [*Das Unrecht*]¹ gives us a precise sense of the ways in which willing strictly in terms of particularity has the perpetual possibility of violating the very principle of rightness and, therefore, freedom as realised within the domain of abstract right. Hegel's analysis of wrong as instantiated under the category of crime makes explicit limitations that permeate the domain of right to this point in its development. That is to say, there is a way in which, at the level of right, one might act in accordance with the universal principle of right or, conversely, one might *not*. The latter possibility is what Hegel analyses by way of various modes of wrong which, in turn, make overt the *negation* that resides immanently within the domain of abstract right, the ways in which this institution violates the contours of its own internal development. While the collapse is generated by way of spirit's activity as right, Hegel, nevertheless, assigns significance to the natural, immediate dimension of personhood involved in that collapse. Hence, he connects crime and nature. We intend to substantiate this claim presently in order to critically read Hegel on this point, highlighting not only how it propels the analysis forward to a more comprehensive perspective from which to consider the development of right, but also critically engaging Hegel in this context, stressing important problems that follow from such a framing of crime.

Playing on the distinction between *Schein* (show or semblance) and *Erscheinung* (appearance), Hegel seeks to illuminate the essential difference between the registers of contract (common agreement between two property owners) and wrong. He writes:

This *appearance* of right [we add 'in contract'], in which right and its essential embodiment, the particular will, correspond immediately, i.e. fortuitously, proceeds in wrong to become a *show*, an opposition between the principle of rightness and the particular will as that in which right becomes particularized.²

Whereas contract offers what we might call a partial insight into the realisation of the concept of right, wrong operates, contradictorily, as an expression of right that simultaneously negates right. This negation expresses something fundamental about the development of right as abstract right. It is the intensity of this contradiction, where the objective expression of 'right' acts as a negation of the very grounding term that constitutes its own possibility, that demarcates wrong as nothing more than a show, a semblance that misplaces itself, as it were, in relation to the concept whose reality it embodies. It is the snake that devours its own tail. While Hegel's analysis decomposes the structure of wrong into three constitutive moments, in what follows we intend to concentrate on its final and most intense expression, that is, crime, because we believe it forcefully amplifies the problems that are only partially unfolded in the analyses of what he calls 'non-malicious wrong' and 'fraud'.³ Non-malicious wrong and fraud⁴ display varying levels of respect (and recognition) for the principle of right, though they are varyingly misplaced in how they do so (for example, a disagreement over who owns a bicycle). Crime, by way of contrast, not only does away with right as it relates to particular instances (particular property claims, for example), but it operates against the very essence of right itself, the principle of right, hence its uniqueness.

This negation of the very essence of the register of right is what constitutes the unique status of crime: it destabilises the entire field of coordinates that right establishes for itself at the onset of its actualisation in the social world by displaying an utter disregard for the principle of right and its particular instances. Moreover, it not only reveals the internal limits of conceptions of freedom grounded solely in personhood and arbitrary choice, but it simultaneously indicates the need for a more comprehensive conceptual perspective from which to view the problem of freedom's social realisation.⁵ We find the lack of consideration of the problem of crime in recent works by Pinkard and Pippin⁶ striking. To be fair, they seem to suggest that it is crime's 'dialectical role' to bring about the actuality of freedom through courts and other social institutions (i.e. no crime → no law → no concrete freedom). Granting both thinkers such a move, however, does not undermine our primary concern. A crucial problem with Hegel's analysis of crime is that it risks running together the interrelated categories of particular willing, nature, and crime in a way that might be read as a soft biological determinism concerning crime. 'Willing naturally' negates the

domain of property and actively undermines the principle of right. While such an argument may appear innocuous, it becomes decidedly problematic when considered in terms of the history of racist praxis and theories. Arguments concerning 'natural determinacy' have been used to justify brutal forms of de-subjectification that the domain of right is designed to prohibit. Highlighting the natural component involved in crime and the problematic consequences of such a framing therefore becomes our present objective.

Concerning the category of crime [*Verbrechen*],⁷ Hegel writes: 'Wrong in the full sense of the word is crime, where there is no respect either for the principle of rightness or for what seems right to me, where, then, both sides, the objective and the subjective, are infringed.'⁸ Hegel's speculative treatment of the concept of crime, therefore, is one that essentially concerns violations of right, violations that show no regard not only for particular claims to right but also, more importantly, for the universal principle of right itself.⁹ This would seem to suggest that there is a fundamental reifying violence active in crime such that the principle of right is ignored *and* a person is treated as a *thing*, that is, fundamental violations of what it means both to assert and respect right.¹⁰ It is this complete disregard for the institution of right, from within its very own extensional coordinates, that separates crime from the other modalities of wrong, which, in some minimal sense, maintain a regard for the principle of right itself.¹¹ This moment operates as the dialectical mutation of right's actualisation through the contingent agreement of wills, in contract, into its necessary violation, in crime. Here we have an intense antagonistic conflict between the subjective arbitrary will of individuals and the common will [*Anerkanntsein*].¹² Therefore, crime makes explicit how one person might refuse to recognise the other's personhood and right more generally. One is denied the status of personhood. Crime, as the complete denial of right, consequently undermines the entire register of personhood and right.¹³

In order to systematically develop the problem surrounding Hegel's conception of crime we need to develop a reading of his seemingly conflicting claims that crime originates *only* in the criminal's individual will, while, simultaneously, maintaining that it is, ultimately, a *nullity* [*Nichtigkeit*].¹⁴ Clarifying this tension will allow us to specify what, exactly, are the component dimensions within the phenomenon of crime, which ultimately, we believe, will lead us back to the analysis's problematic connection to the question of nature as it unfolds in the political writings. We need to first concentrate on the 'universal dimension' of right, as it constitutes the substantial depth that makes all claims to right possible. As we explicitly outlined earlier, the category of personhood establishes the normative demand that one respect all other persons and their rights, as both are

common to all. Therefore, in a Hegelian turn of phrase, personhood constitutes the universal substantial basis of those claims as such.¹⁵ One error here would be to think of the two individual wills (perpetrator and victim) solely as abstractly distinct, such that the 'nullity' of crime becomes a bafflingly impenetrable proposition. To be clear, there is a sense in which the two wills are distinct. They each have their own constellation of what we might call a factual history, their 'unique horizons of possibilities'. Nevertheless, they are, for Hegel, united by the universality of personhood and right's substantiality, which constitutes its living, dynamic relationships. It is in the universal sense that Hegel's insight concerning the self-destructive nullity of crime acquires critical purchase. Insofar as right is the substantial basis that grounds the entire possibility of perpetrator and victim, there is a way in which the act of coercion [*Zwang*]¹⁶ violates that very same substantiality, unifying both parties within its institutional matrix. In this precise sense, the perpetrator of the crime, in striking out against the other, harms himself to the extent that the act strikes out against right in general, that is, that which establishes both as persons. We take the nullity of crime to signify this self-reflexive negation – a negation of the spectrum of right by a very act of right.

Part of the problem here has to do with the seemingly abstract rendering of crime – as if it only unfolds between one person and another, on an equal footing, independent of broader social tensions or historically mediated inequalities. Insofar as the developments of the text as a whole might seek to confine the problem of crime, by way of such an abstract rendering, to an issue among atomic individuals there would be real grounds upon which to reject the analysis as reification, ideology, indeterminate abstraction. While all of these remain legitimate options, to deploy them at this point would be to miss fundamental upshots of Hegel's analysis that only come later in the text. The *Rechtsphilosophie* method means that it must move from the simplest structures of social life to the most complex. It outlines the domain of juridical personhood (property, contract, wrong) before moving into more complex spheres which, ultimately, all implicate each other so that they operate in an interconnected superstructure (abstract morality, ethical life). What this tells us, however, is that crime can never operate in isolation; it is always embedded in a broader concrete situation, the various social institutions composing that society which bring with them their own histories and problems. Though the logical analysis might seem to suggest otherwise, the concrete situation that it deconstructs is always the guiding force. With this qualification in mind, we can say that because crime is always embedded in these larger social architectonics, comprised of their own unique histories and power struggles, it might also function as an expression of entrenched institutional

and social inequalities, such that the crime itself is never just an 'isolated incident' among equal abstract atomic units.

Crime needs to be understood as a nullity in at least two distinct and interrelated senses. When we consider the criminal act from its inherent social dimension, we discover that by examining the crime from the perspective of the victim, and those who witness it, it is experienced phenomenologically as a potentially disastrous privation. This is exactly the opposite of saying that they experience nothing. Rather, the speculative claim is that their 'positive existence' as a bearer of rights is violated, something is taken from them. That this privation might be experienced by the victim phenomenologically as devastating we take as obvious. At the level of speculative analysis, however, it remains rooted in nullity: the criminal act negates the structure of contract insofar as the victim receives *nothing* and the perpetrator gives *nothing and yet takes something*. In a second sense, however, the nullity of crime is more problematic and therefore radical – this acquisition (+1) is suspended over a negative void that disregards the register of right completely (hence its nullity). The very structure of any and every criminal act so considered is that which denies, negates such right claims comprehensively; it makes no recognition of the demand for the respect of right not only in its specific instantiation, the particular individual, but also *generally*. This is why Hegel characterises crime not as something positive but, from the speculative standpoint that deals with the logical structure of the phenomenon under consideration, that is, right as universal principle, as a negation. Concerning this comprehensive negation we can therefore maintain that it functions much more broadly as '*a challenge to the regime of right*'.¹⁷ In this sense, crime functions as a comprehensive negation all the way down, undermining the very institution of juridical personhood and right. Hegel's analysis unearths the very real danger that crime poses to objective expressions of freedom as they unfold within the coordinates of abstract right: crime puts the writing on the wall, as it were, concerning one of the fundamental ways in which the zero level of objective spirit might be jeopardised. Crime shows itself as the perpetual possibility of the field's own comprehensive negation. The entire phenomenon of crime and its logical structure serves as this perpetual threat, hence its status as a real danger to spirit's objective articulation. Crime announces that anything that emerges from the grounding register of abstract right and builds upon that conceptual constellation is also perpetually threatened by the destructive impetus staked out by the possibility of crime. This is because sublation [*Aufhebung*] in no way entails abolition but instead a cancellation that carries forth. Therefore, the very real consequences of crime are a threat to the autopoietic development of spirit's intensifying structural sophistication and hence actualisation in the social world.

However, to claim that a crime is a nullity is not to assert that it is absolutely nothing.¹⁸ To do so would not only put salt in the wounds of victims, but would also serve as a fundamental misreading of the text. Crime's nullity, therefore, needs to be understood to involve, paradoxically, features of negation *and* determinate existence. It is the dialectical tensions immanent within the concepts themselves that may frustrate certain analytic methodologies inclined towards static determinacies, and establish, for such approaches, problematic antinomies. As stated above, the phenomenon of crime, its phenomenological reception by the victim, is *real*. Hegel is explicit as to the real existence of crime in the world, and he must be in order to avoid confusion and more serious charges of victim shaming, obscurantism, or even mysticism. In this sense, Hegel's political thought shows itself as firmly in the realist tradition: he does not hold that there will ever be an ideal state in which the problem of the transgression of law is completely overcome. Whether there is an element of apology or reification in that realism remains an open question. Regardless, while challenging certain entrenched beliefs, Hegel is clear: conflict is crucial to the concrete life of spirit. Not only does this reside explicitly in what Hegel has to say about the inevitability of war, for example, or even history's 'slaughter bench', but more generally it results from the very significance he assigns to contingency as it pertains to the living reality of the institution that constitutes the rights of juridical personhood. In other words, the contingent undergirding of right establishes the conditions of its own violation. Therefore, as the analysis of abstract right shows, this contingency entails the perpetual possibility of crime. This realism works in direct opposition to allegations that Hegel is too idealistic or not utopian enough.¹⁹ While, in the case of the contract, we have the appearance of right [*Erscheinung*], in crime we have the mutation of that appearance into a show [*Schein*], a semblance, insofar as the contractual structure is broken. Hegel writes: 'In wrong . . . appearance proceeds to become a show. A show is a *determinate existence* inadequate to the essence, the empty disjunction and positing of the essence . . .'²⁰ Elaborating, Hegel states: '*the infringement of right as right is something that happens and has positive existence in the external world*, though inherently it is nothing at all'.²¹ In this sense, we need to understand that Hegel is not asserting some mystical premise concerning the complete non-reality of crime. Given the dialectical method that he employs, there is a legitimate way in which Hegel can claim that crime is constituted as both a nullity *and* a positive existence.

Not only does crime have a 'determinate existence', a 'positive existence' in the world, it is also constituted as purposeful existence in terms of the criminal's will. Hegel writes: '*The sole positive existence* which the

injury possesses is that it is the particular will of the criminal.²² How are we to reconcile Hegel's claim that the only positive dimension to crime is in the criminal's particular will and his apparently conflicting assertion that crime has a 'determinate existence' in the world? Crime as existing in the world as a fact among others is an 'event' in no way differentiated from other facts and, therefore, it has yet to be isolated in its *differentia specifica*.²³ For Hegel, the ultimate positivity of the criminal act, its autogenetic ground, arises from *within* the criminal's will: this dimension is what constitutes its uniqueness within the matrices of positive facts and events.

By implication, Hegel's emphasis on the criminal's particular will means that there is another constitutive dimension at work in crime, that is, the will's universal component. Ultimately the problem with crime revolves around the ways in which these polarities remain heterogeneous one to the other within the dynamicity of the criminal will itself. On the one hand, it is the 'principle of rightness, the universal will',²⁴ that constitutes the essential ground of both criminal and victim as persons, as holders of rights in property claims, etc. It is the universal will, therefore, that establishes the entire network of right, and it is only within the parameters of this universal dimension that the possibility of right and its coercion, that is, crime, becomes active. Nevertheless, Hegel maintains that this universal will, this substantiality, is internally bound to the particular wills of any and every person. More, it is only by way of particularity that the universal will comes into concrete existence.²⁵ Indeed, this universal will is implicit throughout the entire register of right and made explicit in the objectified property claims of all involved. Crime makes explicit the diremption between these two constitutive dimensions of the will and, simultaneously, the problems that such a diremption poses to the entire register of objective spirit. As we will discover subsequently, it is crime that activates, in a sense, the entire apparatus of justice, that which is designed to overcome this 'internal dissonance' in the realisation of right.

Often, however, these destabilising instances of diremption are downplayed in their significance with the result that the real trauma and dangers that spirit's dialectical development encounters are made to look like simple 'moments' in spirit's sublative progress.²⁶ Moreover, such readings not only tend to trivialise real problems that face the living in the intersubjective domain (crime, poverty, alienation, etc.), they also tend to obscure the ways in which Hegel's thought gives us the tools with which to think those same problems with precision and accuracy. Placing repeated emphasis on the unity involved in dialectical method makes opaque not only the disruptive movements of both spirit and dialectical method, but also the ways in which spirit is vulnerable to instances of traumatic division that have real, lasting, and concrete consequences in its

sociohistorical unfolding. This emphasis on disunity reveals our commitment to Adorno.

Because the universal only comes into actuality through the particular, there is a way in which that particular may radically diverge from the universal whose instance it is. This is what happens in the problem of the particularity of the criminal will: it holds itself as separate from, impervious to, the demands of the principle of right in its realisation. In this precise way, it maintains itself as a self-grounding essence which is, to use Hegelian terminology, an inversion of the relations between essence and appearance.²⁷ This inversion is why Hegel refers to wrong more generally as a show, the isolated particular taking itself for the totality, which, when more systematically considered, serves as only a moment within a larger relational matrix that constitutes the institution of juridical personhood. Hegel writes: 'The nullity is that crime has set aside right as such. That is to say, right as something absolute cannot be set aside, and so committing a crime is in principle a nullity: and this nullity is the essence of what a crime effects.'²⁸ In other words, the particularity of the will involved in the criminal act is an expression of right which in some fundamental sense undermines the entire principle and register of right itself. This total disregard for the entirety of the domain of right is what Hegel describes as the 'negatively infinite judgment' involved in crime.²⁹ It precisely instantiates the contradictory tension situated immanently within the criminal will.

However, if the sole positivity in the criminal act is the particular will, then we think there is a way in which it is permeated with the immediacy that constitutes the natural dimension of the juridical subject. If the universal dimension of the will is that which grounds right, is that which is primarily concerned with willing in accordance with the principle of right, then the particular will, that which is *not* the universal dimension of the will, has to do with the unique particularities of the individual. If this is the case, what then are the contents of such particularity? Such particularity, Hegel appears to maintain, traces to the contingent desires, impulses, objectives that constitute the immediate dimension of the will. Consequently, we want to maintain that Hegel's analysis connects the particular will of the juridical person to their natural basis. In this sense, the analysis suggests that in crime, natural drive would be pursued to the utter disregard of the principle of right and its material instantiations. It is not the particularity that is the problem *per se* but the fact that it is maintained to a degree that results in the qualitative inversion of the proper ordering that the analysis assigns to the entire domain in question, thereby threatening it. While the mode of choosing is one of freedom, the content that is chosen is, in a fundamental sense, of a natural determinacy and so unfree. The structure of freedom as personal choice collapses into a determinacy

that stems from the materials of the factually given in a way, contradictorily, that undermines the very conditions of freedom established in that choice itself, that is, personhood and right.

While this collapse functions as a legitimate problem for the conceptual consideration of right, propelling the analysis to a more comprehensive standpoint from which to consider the category of right and social freedom, a still more pressing issue revolves around *us* as contemporary readers of Hegel and the ways in which his thought might in this context be read as an ideological expression of what we will call 'European colonial consciousness'. Therefore, the demand arises that we read Hegel critically on this point. Part of the serious risk at hand involves the way in which the analysis situates crime within the particular, natural dimension of the criminal will. Hegel might therefore be read as forwarding a naturalistic determinism, where crime is grounded in the natural basis of the juridical subject. In extreme cases, by an extension of such logic, one cannot act except from natural immediacy, and therefore one is largely incapable of acting out of respect for, and in accordance with, the universal principle of right. This supposed inability then functions as a dubious ground upon which to exclude the criminal from the domain of right, the inherent freedoms and protections that it offers to juridical subjects. On such a reading, there is 'an unbridgeable gap' separating 'criminal nature' from spirit's legal register which serves as the basis for what we might call 'the criminal contract' – the exclusion of the criminal from the sphere of 'civil society' by those whose interests are served by such exclusion – despite the dubious legal, moral, economic, and intellectual implications of such marginalisation.³⁰ The nefarious objectives that this reasoning has served are well documented in critical race studies and postcolonial theory. For instance, Bettina Aptheker argues that if it is assumed that the social order is 'functionally stable and fundamentally just', then it means that when theorising about crime one '*must* . . . assume the moral depravity of the prisoner. There can be no other logical explanation for his incarceration.'³¹ Continuing, she writes:

The alleged criminal characteristics of the prisoner must, in accordance with this logical sequence, arise from *within* the prisoner himself – the prisoner is 'crime prone' . . . In the nineteenth century, leading theorists put forth the idea that the criminal had certain physical characteristics . . . now, it is argued, the criminal may look like anybody else; but he has acquired certain *psychological* characteristics which dictate his pattern of criminal behavior.³²

Aptheker's concern consequently is twofold. One, the theorist's assumption of the justness of the social order in which crime unfolds results in a corresponding unwillingness to critically examine that social order to determine whether in fact its institutions and social relationships are

just. Therefore, at worst, such an analysis is dogmatic and/or ideological. Two, the equally problematic result of such an assumption is that the theorist insists upon a moral-physiological-psychological 'deformity' within the criminal that 'explains' their criminal behaviour. The overly abstract quality of such an analysis leaves the oppressive structural forces that were crucial to such a taxonomic process of identification and treatment unexamined and unscathed, with the upshot that crime is then dubiously accounted for in terms of natural-psychological 'deformity'. The consequences of the forces of structural domination are misdiagnosed, in this sense, as primary causes, hence the problematic status of the analysis.

Similarly, when outlining three key ideological components of colonial racism, Albert Memmi writes of the first component that:

The colonialist stresses those things which keep him separate, rather than emphasizing that which might contribute to the foundation of a joint community . . . perhaps the most important thing is that once the behavioral feature, or historical or geographical feature which characterizes the colonialist and contrasts him with the colonized has been isolated, this gap must be kept from being filled. The colonialist removes the factor from history, time, and therefore possible evolution. *What is actually a sociological point becomes labeled as being biological or, preferably, metaphysical. It is attached to the colonized's basic nature.*³³

The crucial point that Memmi forcefully articulates is that certain strands of racist colonialist thought take an unessential 'sociological point' and reify it in a way that forges it into an unalterable 'biological' or 'metaphysical' feature of the oppressed group (individual), in an attempt to permanently separate the worlds of coloniser and colonised. Atrocious violence permeates the history of such thinking and its concomitant practice.

Our criticism of Hegel's analysis functions along the same lines as the points raised by Aptheker and Memmi: framing crime in terms of the juridical person's 'basic nature' risks reifying an inessential sociological factor into a biological/metaphysical point that might function, however unjustly, to exclude the criminal from the register of right. Systematic oppression and violence intersectionally permeate that exclusion, in terms of legality, morality, and economic and intellectual development. Therefore, we have arrived at a point where Hegel's analysis offers us a twofold problematic. On the one hand, we see how, from within the speculative analysis itself the nature involved in crime destabilises the property relations and the principle of right upon which it nevertheless depends, and this makes the question of the social realisation of freedom and its theoretical rendering a pressingly real conundrum, demanding a new conceptual constellation from which to address this problematic development; on the other hand, from our standpoint as critical contemporary

readers of Hegel, we are developing an emergent sense of the problems that follow from the analysis's ambiguous connection of crime and natural determinacy. This connection functions as a particularly pressing problem insofar as it exposes a sort of 'blind spot' in the analysis itself, which reflects forms of reasoning and praxis that have been crucial to the history of violence resident in European colonial consciousness and praxis. In this sense, we take the problematic status of nature as it relates to Hegel's writings on objective spirit as very much active within the opening section on abstract right.

This is not, however, to maintain that Hegel seeks solely to offer dubious arguments for the glib and violent de-subjectification of the criminal. Instead, it is to highlight an ambivalent tension that permeates his speculative analysis, the ways in which its framing of crime exposes itself to forceful criticism and problems of the sort raised by Aptheker and Memmi.³⁴ The problem is that Hegel's analysis of juridical personhood emphasises features that divide *and* unite crime from/to the register of right, and this has to do, at least in part, with the duplicitous depth he assigns to the juridical subject's will, its particular and universal dimensions, and the 'internal division' that the structure of crime establishes between the two. In a special sense, we might suggest that the analysis risks advancing a sort of 'double consciousness', in the spirit of W. E. B. Du Bois, concerning crime, if we are to understand by this concept in this context an internal diremption whereby the criminal sees him/herself both as a member of the regime of right *and*, simultaneously, as excluded from it (its institutions and members) on the basis, ultimately, of highly suspect premises and praxis.³⁵ This unresolved division serves to destabilise not only the subject/group but the very ethical substance of the community in which it occurs, hence its pressingly problematic status at both the subjective and objective levels. Emphasising the universal dimension of juridical personhood, however, highlights that which forms the substantial basis of a 'joint community' of right holders and so serves to undercut the type of exclusion we have been considering. For Hegel, the principle of right is the 'absolute connection' between all juridical persons of a specific polis, and this must be emphasised if we are to actively counter the concern of biological deformity as crucial to crime, which at times appears to propel the problematic exclusionary overtones of the analysis.³⁶ It is that which establishes them as equals despite their real factual differences. This is why Hegel explicitly notes, as we have already seen, that the category of personhood implicates that which is shared among *all* self-reflexive consciousnesses. Hegel, therefore, writes: 'the imperative of right is: "Be a person and respect other persons."' ³⁷ Similarly, he says: 'Do not infringe person-ality and what personality entails.'³⁸ Emphasising this common feature of

juridical personhood tempers the very real problem we have just developed for Hegel's analysis, though, of course, the potential divergence between theory and praxis on this point becomes painfully palpable. In this sense, Hegel's position is ambiguously complex, frustrating either/or modes of evaluation.³⁹

Having presented the problems surrounding Hegel's analysis, we need also to recall that we are *not* attempting a static reductivist reading of the natural in Hegel's final system. What qualifies as 'natural' in the context of abstract right is in a significant sense different from the material externality of, say, the domain of biology, or the unconscious inputs that we charted in Hegel's analysis of the anthropological body. The natural contents of juridical personhood are in large part social products, and hence the results of spirit's complex historical activity as mediated by the specific social relationships and institutions of a specific cultural place and time. However, such products will qualify as natural in the ethical-political sphere to the precise degree that they come to one as *immediate*; they are, in a crucial sense, the natural materials of the individual as this term unfolds in the context of personality and the interconnected matrices of right. These shifting significations of natural materiality are connected in the important sense that they denote content that comes to spirit as immediately determined, and, as such, they perpetually retain the possibility of clashing with the universality of the principle of right, acting in accordance with it, respecting its dictates (i.e. personhood, property, contract, etc.). Therefore, they retain the possibility of destabilising spirit's reconstructive project which aims at a self-grounding system of the social institutions constituting right. In other words, the individual's contingent, natural dimension perpetually retains the possibility of contradicting that universality, thereby destabilising the latter. We have seen the pressing complications that follow for Hegel's analysis from such a framing. Despite these problems, the real merit here is that the analysis allows us to think these problems with conceptual precision so that we have a clear sense of what is at stake in such a speculative framework, its liabilities and promises concerning a theoretical rendering of the state, and its concern with individual and collective freedoms and rights. It provides, ultimately, methods and tools for a comprehensive understanding of sociality, and so too means for a radical critique of existent social conditions.

Returning to the internal developments of the text with these concerns in mind, we need to notice that although the criminal is immersed in contradiction, Hegel does not see him/her as completely dirempted from their wilful act as, for example, in the case of an individual suffering from an extreme psychopathological state, where there is a potentially irrecoverable break between the two spheres.⁴⁰ Hegel views the criminal act as a moment

of internal contradiction on the part of an implicitly rational agent. Hegel states that the criminal action 'is the action of a rational being and this implies that it is something universal and that by doing it the criminal has laid down a law which he has explicitly recognized in his action . . .'⁴¹ The Kantian overtones accentuate one of the problematic dimensions of the criminal subject's activity. There is a tension here between their negation of the principle of right and, simultaneously, their desire to keep or maintain the gain that has resulted from the criminal act itself.

The criminal's particular will asserts a proposition (one wants *x* and so takes it from another) that contradicts their implicit universal will (one keeps *x* and no one should take *x* from one). Here, however, the contradiction reaches an untenable intensity in the field of rights insofar as there is an expression of right that both affirms and negates the very principle on which it depends, thereby sawing off the branch upon which one is precariously balanced. This contradiction is what we take as the moment of irrationality in the otherwise rational criminal. Striking a Kantian note, Hegel's point is not just that the criminal wills inconsistently; instead, the problem is that he wills against his own substantial basis, the normative demands of the community, in such activity; the criminal establishes a rule that affirms the negation of property *and* yet he still, in some senses, desire to maintain the institution of property claims insofar as he claims the thing as *his*.⁴² Such a performative contradiction on the part of the criminal undermines the customs and institutions of the community, one's ethical substance, which is the irrevocable ground that shapes the person in question. In this sense, in contradistinction to Kant, Hegel maintains, in a distinctly Aristotelian counter-thrust, that crime is to violate one's second nature.⁴³ On this reading, the criminal act is not so much radical irrationality as it is a contradictory, irrational moment activated by the otherwise rational entity that Hegel presupposes is the constitutive essence of the individual in question.⁴⁴

It is equally important to note here that if a state realises fundamentally unjust legal institutions and practices, crime might take on an entirely coherent rationale, as expressed in Hegel's well-known analysis of 'world-historical individuals (group)'. Concerning this necessary possibility in the decline of an existing social order, and the role 'crime' has in the emergence of a new order, Hegel writes:

It is at this point that appear those momentous collisions between existing, acknowledged duties, laws, and rights *and those possibilities which are adverse to the system, violate it, and even destroy its foundation and existence*. Their tenor may nevertheless seem good, on the whole advantageous – yes, even indispensable and necessary. These possibilities now become historical fact; they involve a universal of an order different from that upon which depends

the permanence of a people or a state. The universal is an essential phase in the development of the creating Idea, of truth striving and urging toward itself. The historical men, *world-historical individuals*, are those [*who grasp just such a higher universal, make it their own purpose, and realize this purpose in accordance with the higher law of the spirit*].⁴⁵

In this precise sense, crime would represent the emergence of a 'higher-order universal', hence its status as radically law-abiding and coherent (the genesis of a new social order). Hegel, however, does not introduce this qualitatively distinct possibility of crime into the analysis of abstract right, but it must be kept in mind as a distinct possibility because it contextualises this problem in terms of broader sociohistorical developments of a given community. Insofar as a 'higher universal' is demanded, such transgression remains a viable, even necessary, practice. In this precise sense, crime and the repercussions of punishment would have little to do with the biological 'deformity' of the criminal, but with the deterioration of an existing social order, its drive for self-preservation, and a concerted negative counterpoint to overcome both. Of this distinct possibility resident in 'crime', Angela Y. Davis is in striking accordance with Hegel. On this point, she writes:

There is a distinct qualitative difference between one breaking a law for one's own individual self-interest and violating it in the interests of a class or a people whose oppression is expressed either directly or indirectly through that particular law. The former might be called a criminal (though in many instances he is a victim), but the latter, as a reformist or revolutionary, is interested in universal social change. Captured, he or she is a political prisoner.⁴⁶

Consequently, we have isolated an instance and set of social conditions in which alleged 'crime', for Hegel and Davis alike, takes on a distinct qualitative character that aligns it with the universal, concerns of comprehensive social change in term of a higher-order universal. In this sense, historico-empirical details will be crucial to a critical diagnostic analysis. Nevertheless, it is our hope that this caveat will work to further counter the problems we raised above concerning Hegel's analysis and the ways in which it risks offering a crude biological determinism concerning the question of crime. Crime is never just a question of the isolated atomic individual but also draws into question the larger social substance, institutions, and social relationships within which it inevitably unfolds historically, and this contextualisation actively undermines the temptation to read crime strictly in abstract terms of the criminal's subjective composition.

Nevertheless, the instance of irrational, contradictory tendencies permeating the criminal will, which we have isolated at the core of Hegel's

analysis, brings us to the epicentre of the conceptual problems that unfold under the rubric of abstract right and crime. In one sense, due to the very structure of personhood and the conception of freedom that it presupposes, this whole dilemma must involve the way in which one is able to abstract from all factual determinations, to disengage from the causal nexus of desires and impulses, in order to assert the interiority of the self-referential structure of the cogito as radically independent of the push-and-pull of such extimate factors. In this sense, it is a problem of the negativising power of spirit, its freedom to negate the given, to transform it. Nevertheless, what crime also makes explicit are the ways in which the criminal's universal will, implicit internally, and the universality of right as instantiated in the right claims of others (personhood and property) mark a radical divergence from the criminal's particular will, which, however knowingly, entails the violation of the entire institution of right. This violation, as we have argued, forcefully reintroduces the domain of the natural into the analysis and brings with it a twofold problem. The conception of freedom as personal choice that the section on abstract right maps explicitly manifests its insufficiency at this point, its 'indeterminacy',⁴⁷ its 'arbitrariness'.⁴⁸ Hegel's analysis connects this insufficiency, as made explicit in crime, to the particularity of will, its natural dimension. The determining component of the criminal will and action, the objects and ends which the free will chooses from, are in an important sense threatening to the free autopoietic agency of juridical individuals, the institutions in which they are substantially grounded. This problem propels the speculative analysis forward with a demand for a more comprehensive perspective from which to consider the problem of right and social freedom. However, at the level of critical reflection on the analysis itself, we note that its very framing of juridical personhood and crime risks naturalising crime in a way that might serve as the means by which one is excluded from the legal register and, in this sense, radically de-subjectified. Such a possibility is unacceptable on legal, moral, economic, and intellectual grounds, hence its decidedly problematic status.

We believe that what the contingent dimension of the criminal's will shows us is not only how the *Rechtsphilosophie's* opening conceptualisation of freedom places fundamental internal limitations on the ways in which the universal dimension of right might come to be united with the particularity of wills that give it objective existence, but also how this limitation in some important yet opaque sense connects to the entire problem of nature as it unfolds in Hegel's final system. We believe that Hegel's analysis shows us that there is a way in which the particularity of the criminal will, while imbued with the free decision of the criminal to pursue a given end, must also break with the project of willing freedom. Insofar as, for Hegel, the

criminal holds fast to the particularity of his or her constitution, holds fast to that dimension over all else, he or she is, in a fundamental sense, put into the awkward structural dilemma of unfreedom. In such a situation, the objects and aims from which the criminal chooses largely stem from a manifold of immediacy (drives, impulses, desires, and objectives). However, that contingent, arbitrary, natural base has the potential, as manifest in crime, to come into direct opposition with articulations of freedom in personhood, right, and property, because it has the ability to utterly disregard the universality of the domain of rights, that is, the inherent sociality and universality of these concepts as applicable to *all* persons in the community. The criminal refuses, in a fundamental sense, the shifting nature of property, its vanishing quality, as made manifest in the structure of contract. For Hegel, crime refuses not only the necessity of the 'vanishing' inherent in property itself, but seeks also to hold on to it as mere *possession*, that is, the most immediate form of property. In so doing, the criminal confuses a moment of property, its immediate determination as a 'thing possessed', for the totality of the universally mediated structure of property that is its 'truth' (respect for others by way of contract). The dialectical mediation of property by way of contract, crime, and, as we shall see, punishment, shows the demand for the *universal* respect for the principle of right that is crucial to the institution's continued realisation. Respect for this very demand is what crime refuses in its entirety. Instead, the criminal depends on asserting his own wants and desires, that is, its natural immediate dimension, over all else in the sphere. However, in asserting himself as beyond the demands of personhood, that is, respect for expressions of right, the criminal implicitly seek to assert *his* right while denying it to others. This is the performative contradiction of crime. He clings to a (mis-)conception of property as possession that utterly refuses to recognise the shifting quality of property, which entails recognition and respect for others' property and rights claims. Insofar as this respect and recognition is ignored in order to assert the criminal's individual particular interests over the universality of the domain of abstract right, it can be considered a regression. Radical particularity, immediate contingency, threatens the interconnected whole of right as such.

Yet, as we have argued, the entire analysis ventures a connection between crime and nature that brings with it a host of problematic implications, the most pressing being the ways in which it resembles key lines of reasoning advanced by strands of European colonial consciousness. Consequently, we are considering the duplicitous problem that considers the problem of crime as it develops within Hegel's analysis while, simultaneously, questioning the very way in which the analysis's conceptual framing of the question of crime leads to the original problem. The beneficial

takeaway at bottom is that the analysis allows us to think through these problems with conceptual precision, highlighting all that is at stake when we ask how the question of nature relates to the domain of right, and its opening determinations (juridical personhood, property, contract, and crime). This constitutes the latent merit of the analysis as a whole.

Despite these complex concerns, it is important to note that Hegel *is* grappling with a real conceptual problem here, namely how the realisation of sociopolitical freedom avoids collapsing into natural necessity. Yet his analysis of juridical personhood, property, and crime brings with it a host of supervening problems, that is, a naturalistic reading of crime that lends itself to criticism concerning its underlying colonial mentality. While Eric Weil is not at all concerned with our latter point, he nevertheless gets at the real problem that Hegel is confronting, which we have explored in terms of crime's 'internal diremption' between the natural and human will – a division that internally propels the speculative analysis forward. Weil writes:

the individual will . . . is properly speaking not yet a human will since it seeks to obtain its goal immediately and is therefore not mediated by an active reason, by the conscious organisation of life in common . . . it is *natural*. A further step must be taken for the will to grasp itself as a will that does more than simply will, but *wills freedom*.⁴⁹

Insofar as the criminal acts strictly in terms of possession, he or she undermines the totality of significations that the domain of abstract right as property entails. Therefore, the criminal wills against the very institution of freedom as it unfolds in terms of juridical personhood and choice. The individual's natural immediacy that wills, as it were, blindly poses a significant challenge to the register of right as a whole. They are the materials by which, and through which, the criminal violates the entire register of right; the criminal asserts his or her immediate interests, wants, and desires in a way, a strictly possessive modality, that undermines the entire universal, intersubjective structure that is implicit in the very concept of possession. This unrestrained pursuit of the contingent will annihilates the very institutions of objective freedom as embodied in personhood and right; it is a collapse into the immediate, contingent materials of the individual's constitution, that is, the features that we have argued to stem from the matrices of the individual's natural dimension.

One might interject at this point and ask: is it not the case that it is *only* by way of crime that freedom is made concrete? In other words, it is only insofar as right is violated, as in crime, that spirit comes to generate more objective, concrete structures and institutions (e.g. systems of justice), designed to deal with the problem of crime in a less arbitrary manner

(contra revenge), and therefore also generates more concrete expressions of freedom? While we, in a sense, agree with this claim, we also want to maintain that the ways in which the more concrete forms of the polis come to deal with crime also generate their own intrinsic problems. In this sense, what we are seeing is a mutation in the scope of the problems that surround the status of nature and the natural in the final system. It is not just that spirit, in its historical development, must emerge from being over-determined by way of the externality of the natural, but also that its very socially mediated response to what it taxonomically perceives as natural brings with it a host of entirely distinct problems, the analysis of crime forcefully instantiating this problem. We believe we can further intensify a sense of the real problems that spirit's reactivity to the natural entails by way of a careful examination of Hegel's controversial analysis of the category of punishment.

Notes

1. W7§82.
2. PR§82.
3. For a careful reading of the first two determinations of wrong, see, for instance, Mark Tunick, *Hegel's Political Philosophy: Interpreting the Practice of Legal Punishment* (Princeton: Princeton University Press, 1992), esp. pp. 26–9. See also Dudley Knowles, *Hegel and the Philosophy of Right* (New York: Routledge, 2002), pp. 141–3.
4. See Tunick, *Hegel's Political Philosophy*, pp. 26–7.
5. Schild perfectly frames the problematic mutation of right that we will seek to systematically explore in the following section. Of this mutation of abstract right, he writes that it

presents the actualization of the free will merely in an immediate form, that is, only 'in itself' and not expressly out of itself: it is merely *personal* will, the will of a person that initially gives itself actual existence [*Dasein*] solely in and through an external thing [*Sache*]. Mediated in this way through the commodity character (and value) of things, the person then realizes himself in a common will, albeit a will that is only superficially common in the final analysis (not a will that is truly universal, and thus not one that is expressly free in and of itself). This insufficiency on the part of the merely personal will, which is nonetheless an actual form of the free will (although precisely in its immediacy), and thus the insufficiency of this immediacy, becomes evident at the level of 'wrong' [*Unrecht*] as the denial of right. It is quite true that wrong – as the expression of the particular individual will that challenges all universality of will in general (and even its realization as personal will) – can itself be negated, but only through the agency of 'avenging justice', that is, only in turn through another particular will (namely, that of the injured party) that itself thereby posits a new wrong, and so on. The sphere of the person has thereby encountered its own limit; such immediacy cannot represent the final word in the actualization of the free will; and the contradiction implicit in vengeance must itself be resolved. ('The Contemporary Relevance of Hegel's Concept of Punishment', p. 154)

6. See Pinkard, *Hegel's Naturalism*, and Pippin, *Hegel's Practical Philosophy*.
7. W7§90, *Zusatz*.
8. PR§90, Addition.
9. For a succinct account of the ways in which Hegel's approach to the problem of crime employs two distinct methods of analysis, one 'static' and the other 'dynamic', that dates back at least as far as the Jena *Philosophies des Geistes 1805/1806*, see Williams, *Hegel's Ethics of Recognition*, pp. 153ff.
10. See Jami L. Anderson, 'Annulment Retributivism: A Hegelian Theory of Punishment', *Legal Theory* 5.4 (1999), pp. 363–88 (p. 374).
11. See Tunick, *Hegel's Political Philosophy*, pp. 26–9.
12. Williams, *Hegel's Ethics of Recognition*, p. 152.
13. See Schild's detailed account of the significant problems that crime poses in terms of state stability and recognition of the law, 'The Contemporary Relevance of Hegel's Concept of Punishment', pp. 160ff.
14. PR§97; PR§97, Addition.
15. For a discussion of 'ethical substance', its history, development and role in Hegel's conception of punishment, see Tunick, *Hegel's Political Philosophy*, pp. 81–91.
16. W7§90ff.
17. Knowles, *Hegel and the Philosophy of Right*, p. 144.
18. Anderson writes: 'Although wrongs are "semblances" or "nullities", this does not mean that they are unreal or imaginary . . . Since crimes are willful actions, they exist as rights claims . . . a crime exists only insofar as it is a negation . . . The criminal . . . denies that his victim is a free being and asserts that she is instead a *thing* . . . But a person is not . . . a thing. Therefore, the criminal will is contrary to what is right, and it is, consequently, a "nullity"' ('Annulment Retributivism', p. 374).
19. For the latter charge, see, for instance, Ossip Flechtheim, 'Hegel and the Problem of Punishment', *Journal of the History of Ideas* 8.3 (1947), pp. 293–308 (pp. 303ff.).
20. PR§82, Addition, emphasis ours.
21. PR§97, emphasis ours.
22. PR§99, emphasis ours.
23. See Knox, 'Translator's Notes' to PR, note 86, p. 331.
24. PR§82, Addition.
25. See, for instance, PR§82, Addition.
26. For this emphasis on the *unity* that permeates spirit's activity, see, for example, Stephen Houlgate's discussion of theoretical and practical reason in Hegel's political philosophy in 'The Unity of Theoretical and Practical Spirit in Hegel's Concept of Freedom', *Review of Metaphysics* 48.4 (1995), pp. 859–81. While we do not deny such unity, we maintain that overemphasising it diminishes the real ways in which spirit is threatened with collapse by way of traumatic diremption. It is our contention that one of the great merits of Hegel's thought is that it offers us the conceptual tools to establish sensitivity to such problems and dangers. Emphasising unity, we believe, tends to obscure those real problems confronting the life of spirit and the ways in which Hegel's thought allows us to think through them with precision. Consider the following:

if theoretical and practical spirit are both modes of thought, then human beings will be required by their nature as thinking beings to engage in both theoretical and practical activity and not to neglect one for the sake of the other. In fact, the fully developed human spirit will be the explicit unity of theoretical and practical activity: the will which knows itself as will, understands all that it means to be will, and will (or lets itself be determined by) what it understands will to entail. (Houlgate, 'The Unity of Theoretical and Practical Spirit', p. 861)
27. Decker gives a concise reference to this tension at the heart of crime and connects it to ethical life (universal) and necessity (natural). He suggests that the criminal comes

closer to the later polarity in a move that strike affinities with our concerns here; see 'Right and Recognition', pp. 307ff.

28. PR§97, Addition.

29. PR§95. See also *SL* where Hegel explicitly connects the 'infinite negative judgment' with crime. He writes:

The negative judgment is as little of a true judgment as the positive. But the infinite judgment which is supposed to be its truth is, according to its negative expression, the *negative infinite*, a judgment in which even the form of judgment is sublated. – But this is a *nonsensical judgment*. It ought to be a *judgment*, and hence contains a connection of subject and predicate; but any such connection ought not *at the same time to be* there. – The name of the infinite judgment does indeed occur in the common textbooks of logic, but without any clarification as to its meaning. – Examples of negatively infinite judgments are easy to come by. It is a matter of picking determinations, one of which does not contain not just the determinateness of the other but its universal sphere as well, and of combining them negatively as subject and predicate, as when we say, for example, that spirit is not red, yellow, etc., is not acid, not alkali, etc., or that the rose is not an elephant, the understanding is not a table, and the like. – These judgments are *correct* or *true*, as it is said, and yet, any such truth notwithstanding, nonsensical and fatuous. – Or, more to the point, they are *not judgments at all*. – A more realistic example of the infinite judgment is the *evil* action. In *civil litigation*, when a thing is negated as the property of another party, it is still conceded that the same thing would indeed belong to that party if the latter had a right to it. It is only under the title of right that the possession of it is challenged; in the negative judgment, therefore, the universal sphere, 'right', is still acknowledged and maintained. But *crime* is the *infinite judgment* that negates, not only the *particular* right, but the universal sphere, the *right as right*. It has *correctness*, in the sense that it is an effective action, but since it stands in a thoroughly negative fashion with respect to the morality that constitutes its sphere, it is nonsensical. (*SL*, pp. 567–8)

30. By this term we mean to suggest an agreement among members of the legal regime to exclude specific individuals/groups on the basis of a reified, non-essential sociological category. We formulate this concept in the spirit of Charles W. Mills, *The Racial Contract* (Ithaca, NY: Cornell University Press, 1997). See his 'Introduction', pp. 1–8, for a concise account of the dimensions of the racial contract where the actuality of racial biases in modern states *confirms* the racial contract.

31. See Bettina Aptheker, 'The Social Functions of the Prisons in the United States', in Angela Y. Davis (ed.), *If They Come in the Morning: Voices of Resistance* (New York: Verso, 2016), pp. 51–9 (p. 51).

32. Aptheker, 'The Social Functions of the Prisons', p. 52.

33. Albert Memmi, *The Colonizer and the Colonized*, trans. Howard Greenfeld (Boston: Beacon Press, 1965), p. 71, emphasis ours.

34. Although we are highlighting the problems that revolve around the ways in which Hegel's analysis risks connecting crime to nature, we believe this form of reasoning connects to questions surrounding the status of race and racism in Hegel's thought, namely the ways in which the criminal might be excluded from the register of right resembles the way in which certain groups are largely excluded from the developments of world history. On this exclusion, see, for instance, Hegel, 'Geographical Basis of World History' (from *Lectures on the Philosophy of World History 1822–28*), in Emmanuel Chukwudi Eze (ed.), *Race and the Enlightenment: A Reader* (Cambridge: Blackwell Publishers, 1997), pp. 109–49; as a sort of counter-reading of Hegel on the issue of world history and exclusion, see the dynamic interplay that Susan Buck-Morss

explores between Hegel's life, the development of his philosophy, and world historical events leading to the Haitian revolution in *Hegel, Haiti, and Universal History* (Pittsburgh: Pittsburgh University Press, 2009); for a systematic treatment of the ambiguity concerning race in Hegel's philosophy, see, for instance, Allegra de Laurentiis, 'Race in Hegel: Text and Context', in Mario Egger (ed.), *Philosophie Nach Kant: Neue Wege Zum Verständnis von Kants Transzendental- Und Moralphilosophie* (Berlin: De Gruyter, 2014), pp. 591–624; for a decisive counter-evaluation, see, for example, Ngũgĩ wa Thiong'o's excellent *Decolonizing the Mind: The Politics of Language in African Literature* (Nairobi: James Currey Heinemann, 1986), p. 18 and footnote 15, pp. 31–2.

35. See W. E. B. Du Bois's groundbreaking *The Souls of Black Folk* (London: Forgotten Books, 2015), pp. 3–4. While the analysis unfolds this tension in terms of a 'two-ness' where 'one ever feels his two-ness, – [as] an American and a Negro', we believe it holds a structural affinity with a sort of 'two-ness' that would almost certainly be experienced in the criminal subject: on the one hand, they deserve (and demand) inclusion in the legal sphere of juridical personhood, and yet they are excluded from it in praxis by way of an indefensible claim that would seem to maintain their inherent 'biological deformity'.
36. PR§97, Addition.
37. PR§36.
38. PR§38.
39. There is a similar tension in Kant. Racist comments on the categories of racial difference in the context of his anthropological research, on the one hand, seem largely inaccessible to key commitments made *within* that same research agenda, on the other (let alone how such racism might clash with key commitments from his moral philosophy). Of this tension, Justin E. H. Smith writes:

Kant is a liberal racist . . . He does not in fact believe that Africans and Europeans are essentially different, that they have separate origins or separate internal natures . . . his criterion for the unity of the human species . . . is based on the fact that this species constitutes a sort of generational chain extending back to the first parents . . . Notwithstanding this unity, however, Kant believes that Africans are culturally backward, and his substitution of skin color as a marker of culture is nothing more than a failure on his part to be consistent . . . One did not need an explicit theory of the essential inferiority of Africans in order to dismiss anything an African might say as stupid. In fact one did not even have to worry about the fact that one did not have such a theory, and could not justify a claim about an African's stupidity if called on to do so. (Justin E. H. Smith, *Nature, Human Nature, and Human Difference: Race in Early Modern Philosophy* (Princeton: Princeton University Press, 2015), pp. 233–4)

40. Often the structural affinities between the two are under-considered in the literature. One of the exceptions concerning this connection is found in Alexandre Kojève, 'In Place of an Introduction', in his *Introduction to the Reading of Hegel: Lectures on the Phenomenology of Spirit*, assembled by Raymond Queneau, ed. Allan Bloom, trans. James H. Nichols, Jr (Ithaca, NY: Cornell University Press, 1969). Connecting the problem of madness and crime to the category of work, Kojève writes:

Without work that transforms the real objective World, man cannot really transform himself. If he changes, his change remains 'private', purely subjective revealed to himself alone, 'mute', not communicated to others. And this 'internal' change puts him at variance with the World, which has not changed, and with the others, who are bound to the unchanged World. *This change, then, transforms man into a madman or criminal, who is sooner or later annihilated*

by the natural and social objective reality. Only work, by finally putting the objective World into harmony with the subject idea that at first goes beyond it, annuls the element of madness and crime that marks the attitude of every man who – driven by terror – tries to go beyond the given World of which he is afraid, in which he feels terrified, and in which, consequently, he could not be satisfied. (p. 28, emphasis ours)

We take Kojève's remark here to address a fundamental point of contact between crime and madness, a radical fissure between the subjective and objective dimensions constitutive of subjectivity proper. While Kojève insists that work is essential to the reformatory transformation of this diremption, a point we have no substantial issue with, our point is, by way of contrast, to trace this diremption to the problem surrounding the status of the natural that we see as permeating the entirety of Hegel's writings on spirit. This central concern is one that, among many others, differentiates our project from Kojève's own. Flechtheim makes a very skeletal and somewhat crude connection between the two, 'Hegel and the Problem of Punishment', p. 307. Timo Airaksinen, 'Insanity, Crime and the Structure of Freedom', *Social Theory and Practice* 15.2 (1989), pp. 155–78, also connects madness and crime in Hegel's system. However, Airaksinen seems to downplay the perpetual dangers that these phenomena pose for spirit's development as he seeks to criticise how, for Hegel, 'no personally individuating characteristics may survive the processes of socialization' (p. 175). While we are sensitive to the 'totalising universal', as developed in Adorno's criticisms of Hegel, we think there is a sense in which we must maintain that crime and psychopathology still serve as a threat to stabilised spirit. Our project problematises these modes, while also attempting to show how Hegel repeatedly assigns importance to radical contingency and therefore radical particularity, especially in the sphere of abstract right, even through to those writings on ethical life. This assigned importance to contingency undermines some of the force of Airaksinen's criticism.

41. PR§100.

42. Tunick, *Hegel's Political Philosophy*, p. 33.

43. Tunick, *Hegel's Political Philosophy*, p. 33.

44. Part of the problem with Tunick's interpretation, however, concerns the ways in which he frames the criminal's conscious awareness concerning the significance of the criminal act. Consider, for example, when Tunick writes: 'the criminal in effect says "your right to property is no right"; but really the criminal is so utterly ignorant of what a right is, flouts it to such an extreme, that he could not understand what it would mean to say something is not a right . . .' (*Hegel's Political Philosophy*, p. 33). It is not at all clear that the criminal in any way *must* be ignorant of what he or she does in terms of the criminal act. Indeed, it is much more likely that, if we are not operating in terms of a naïve, almost stereotypical image of crime – which Tunick's interpretation seems to presuppose – the criminal has, as in the most acute forms of psychopathology, an acute sense of what it is that they are doing and continues with it despite this awareness. The problem with crime, its real intrinsic danger, is that it disregards right all the way down. In this sense, the most pressing and dangerous dimension of crime is downplayed, or erased, if we attribute it to ignorance. We might also frame this in terms of 'Reason as Lawgiver' as it unfolds in the *Phenomenology*. Here there is a persistent disconnect between the universal declaration of thought and reason and the particularity of individual content. Hegel writes: 'in the very act of saying the commandment, it really violates it. It *said*: everyone ought to speak the truth; but it *meant*: he ought to speak it according to his knowledge and conviction; that is to say, what it said was different from what it meant; and to speak otherwise than one means, means not speaking the truth' (p. 254). We can change the content of the maxim here (from one concerning truth to one concerning theft) without altering the implications regarding the problems that accompany this formal structure.

45. Hegel, *Reason in History: A General Introduction to the Philosophy of History*, trans. Robert S. Hartman (Indianapolis: Bobbs-Merrill, 1953), p. 39, first emphasis ours.
46. See Angela Y. Davis, 'Political Prisoners, Prisons and Black Liberation', in Angela Y. Davis (ed.), *If They Come in the Morning: Voices of Resistance* (New York: Verso, 2016), pp. 27–43 (pp. 29–30).
47. See Honneth, *The Pathologies of Individual Freedom*, especially the discussion of indeterminacy in Section II, 'Suffering from Indeterminacy: Pathologies of Individual Freedom', pp. 28–41.
48. See Neuhouser, 'Hegel's Social Philosophy', p. 206.
49. See Weil, *Hegel and the State*, p. 32.

Surplus Repressive Punishment and Spirit's Regressive (de-)Actualisation

Alfredo Bergés brings us to the very heart of Hegel's theory of punishment and offers us a sense of its controversial implications when he writes:

The main question in a philosophical theory of punishment concerns the legality of punishment. With this initial question Hegel thematises the existence of 'Freedom's coercion'. This genitive is to be interpreted as objective as well as subjective. Freedom can be forced and, at the same time, punishment is a requirement of freedom's productive logic.¹

Bergés's succinct phrasing invites us to consider two points. First, what it would mean to suggest that punishment is supposed to operate as the annulment (in strict Hegelian terms, the 'determinate negation') of crime; second, how punishment (coercion) can produce freedom ('freedom can be forced'). If crime is a negation of right, punishment is the coercion (negation) of crime's primary negation and therefore it attempts to forge an internal relationship between crime, punishment, and the 'productive logic of freedom' in the form of right. At least, this is supposed to constitute the justification of punishment in Hegel's late system. It is our objective here to systematically think through what such a conception of punishment must mean in terms of Hegel's speculative analysis, and how it might relate to our overarching concern to track the problematic status of nature and the natural in the final system.

Punishment's 'double negation' is well documented in the literature,² and yet, despite its recognition, its overall meaning has been widely debated.³ Debate continues in attempts to situate Hegel's position in terms of different theories of punishment (retributivist, consequentialist, etc.).⁴ It is not our purpose to enter into all the details of debates revolving around classification, as this would take us too far afield from our primary

objective of tracking the problem of nature in Hegel's political philosophy and the protean ways in which it continuously reappears throughout the final system. Instead, our perhaps counter-intuitive thesis will insist that while nature constitutes a fundamental component of Hegel's conceptual rendering of the constitution of crime, the most problematic dimension of this phenomenon only becomes explicit by way of the category of punishment. It highlights the problem of spirit's reactivity to the question of the natural. More precisely, we will argue that insofar as crime is a problem of the natural dimension of the subject, so, also, is its concomitant concept of punishment. Contra all interpretations that emphasise the contingent dimension of the juridical subject that is crucial to the genesis of crime, we will argue that the real danger immanent within the crime–punishment dialectic is what we will call, in the spirit of Herbert Marcuse, a form of 'surplus repressive punishment'. Surplus repressive punishment functions in terms of a radical external force which, ultimately, manifests itself not in the rehabilitation of the individual, their actualisation within the matrices of the polis's substantial whole that constitutes ethical life, but in the persistent potential for their radical *alienation* [*Entfremdung*] from the intersubjective register.⁵ The quantitative intensification of this 'logic of alienation' and its realisation in praxis, moreover, risks violently de-subjectifying those who undergo such external force *and* estranging an entire portion of the populace from meaningful interaction within the matrices of the body politic. Such comprehensive alienation might result in the qualitatively distinct problem that not only de-actualises the individual at the finite, subjective level, but also de-actualises the very freedom of the social whole, that is, at the objective, concrete level. This composite problem we denote by way of 'spirit's regressive de-actualisation'.

That Hegel was somewhat aware of aspects of the structure of this potential problem is, we believe, at the very least implicit in what he has to say about the genesis of a 'rabble' class from within the very dynamics of commodity production and consumption at the core of 'civil life' within the modern (European) capitalistic state; those systematically estranged from such processes with no modes of re-entering the spheres that constitute ethical life. This schism serves to fundamentally divide the social whole with consequences that threaten its very possibility as such. We will attempt to substantiate this composite problematic by first analysing what it might mean for Hegel to claim that punishment is *internal* to crime. Hegel maintains that there are two interrelated dimensions grounding the justification of punishment: the subjective and objective. Our aim will be to trace what is at stake insofar as such an internal relationship does *not* hold between crime and punishment. Splintering these categories results in their external connection which, we believe, relates directly to

our primary concern about the question of nature in the encyclopaedic system: spirit regresses to external connections, which is to say that it collapses into disastrous modes of nature. While the subjective–objective distinction concerning punishment has been pursued in the literature, it has not been traced back to the problem of nature or the concept of surplus repression.⁶

Concerning the way in which the criminal act has punishment transcribed *within* its internal constitution, and therefore dialectically mutates into its correlative counterpoint, Hegel's thought is difficult to follow. Consider the following:

The injury [the penalty] which falls on the criminal is not merely *implicitly* just – as just, it is *eo ipso* his implicit will, an embodiment of his freedom, his right; on the contrary, it is also a right *established* within the criminal himself, i.e. in his objectively embodied will, in his action.⁷

Hegel firmly maintains that punishment resides within the very permutations of the criminal will itself, more precisely its universal dimension. Hegel, therefore, shows his indebtedness to his philosophical precursors,⁸ specifically Kant's moral philosophy and the implications that follow from the categorical imperative and the 'universalisability'⁹ of maxims adopted in terms of practical reason. This Kantian dimension is what constitutes the subjective justification of punishment. Regarding the subjective dimension of the grounding of punishment, Hegel writes:

his [i.e. the criminal's] action is the action of a rational being and this implies that it is something universal and that by doing it the criminal has laid down a law which he has explicitly recognised in his action and under which in consequence he should be brought as under his right.¹⁰

Hegel appears to maintain that we have a contradiction generated by the law-giving force of the criminal's rationality as instantiated in the maxim adopted. The reasoning would appear to be roughly as follows: by way of his or her action the criminal wills that, on the one hand, another's property should not exist as such; however, on the other hand, they simultaneously hold that the object in question should be maintained as his or her possession.

Perhaps we can begin to make some sense of Hegel's claim concerning the ways in which the embodiment of the criminal act contains punishment within it, without doing violence to the living reality of crime, perpetrator, and victim, by viewing the criminal act as essentially rational, as embodying rationality within it. This would shed light on Hegel's claim concerning the universal dimension involved, at least implicitly, in that same act. Although we have argued above that the criminal act is rooted

in the criminal's particular will, it nevertheless must contain at least an aspect of universality which constitutes its status as an expression of the practical will of the agent, that is, *right*, which is, simultaneously, radically self-immolating. The fact that the act embodies a maxim, an end, that clashes with the universal dimension of reason does not leave it utterly devoid of rationality. What Hegel would then be committed to arguing is that punishment makes explicit the universal aspect involved in the criminal act; it expresses the precise way in which the maxim guiding the criminal's practical project is self-reflexively pushed back upon the criminal, and in so doing the criminal is no longer outside 'the law' that they establish by way of the enactment of their practical maxim but is brought within the extensional application of it. In this sense, punishment unfolds a problematic tension stemming from the subject's constitutive rationality between the inherent universality of the maxim embedded in the criminal act itself, on the one hand, and the criminal act, on the other, which somehow attempts to elide the universal applicability of the maxim in question ('it applies, but not to *me*'). Here we get a sense of the retributivist overtone to Hegel's analysis insofar as it attempts to show that punishment is justified insofar as it is inherently just.¹¹ The criminal, for Hegel, is only respected as a rational being to the extent that the standard established in his crime is extensionally applied to him, thereby establishing himself as a member within the juridical 'kingdom of ends'. This reflexive application of the maxim to oneself adheres to the skeletal tectonics of reason's inherent universality and constitutes the way in which punishment is transcribed 'within' the criminal act itself.¹² Without this internal relationship between the categories of crime and punishment, justification becomes problematic, if not chimerical.

One of the key problems for Hegel in his attempt to internally relate crime and punishment is the looming threat of a largely utilitarian approach to these categories. In terms of utilitarian justifications of punishment, it is legitimate to use the criminal as a means, an 'object' that justifiably suffers pain, insofar as one functions as an exemplary deterrent for the good of the larger social whole – a move that is difficult to reconcile with Hegel's leanings (at least, partial) towards Kant's justification of punishment.¹³ Such a move is largely inaccessible for Hegel, as it would actively contradict the commitments implicit in the very categories of juridical personhood and moral subjectivity. Such a justification would commit a reifying violence against what is subjectivity's inalienable core: a radically free 'end-in-itself' that must be respected as such. In such a de-subjectifying process of objectification, the demands of juridical personhood and moral subjectivity are viciously undercut, hence the problematic status of such a justification of punishment within Hegel's speculative framework.

However, in attempting to avoid some of the problems implicated in utilitarian approaches to the question of punishment, Hegel activates a host of other pressing complications. Indeed, the controversy surrounding Hegel's justification of punishment as internally related to crime is as old as the justification itself. Marx, for instance, viewed Hegel's justification as an abstract 'transcendental grounding' of existent social conditions in terms of the illusory ideological machinations of bourgeois reason. For Marx, such a justification serves to protect existing property and power relations, attempting to do so in terms of abstractions concerning the 'logic of right' which, simultaneously, obscures its reactionary upshot and status quo commitments, and hence its ideological status. Marx writes:

There is no doubt something specious in this formula, inasmuch as Hegel, instead of looking upon the criminal as the mere object, the slave of justice, elevates him to the position of a free and self-determined being. Looking, however, more closely into the matter, we discover that German idealism here, as in most other instances, has but given a transcendental sanction to the rules of existing society.¹⁴

But Hegel is closer to Marx than the latter may think. Hegel's concern is that if punishment is not conceived in an internal relationship to crime, the dialectical link between the two categories is voided, with the consequence that punishment loses an adequately forceful justification and so the series of apparatuses concerning its realisation are put into question. When the two categories are decoupled into an external connection, the ultimate consequence is that the institution of punishment cannot be sufficiently justified, adequately grounded, other than in utilitarian terms that grant that the criminal subject be used as a deterrent 'means' (object) for the larger social whole – radically destabilising the entire fabric of the judicial framework which Hegel most certainly viewed as crucial, at least in part, to the realisation of social freedom in the modern (European) state. Similarly, a host of moral problems arise in addition to juridical concerns: again, the subject is treated as a natural object with the upshot that their status as a moral agent is completely disregarded. Undoubtedly, such objectification would bring with it a host of economic and even intellectual concerns, hence Hegel's reticence towards such a move. Hegel, therefore, in a sense, can be read as much closer to Marx on this point in that he is seeking to avoid those justificatory models that result in the criminal being treated as an object. Barring such an internal relationship, it becomes difficult to sufficiently justify the practice of punishment, thereby paving the way to Marx's further question concerning its ultimate objective in practice and theory.

Conversely, it is not clear that Hegel has a sense of the ideological thrust present in Marx's criticism: for Marx, Hegel's attempt to internally relate crime and punishment ultimately serves 'justice' and 'right' as framed by the interests of the few, namely the powerful in the existing social order – to the extent that it performs this contradiction it is to be exposed for so doing. Yet if Hegel does not fully anticipate Marx's ideological concern, he, nevertheless, comes surprisingly close to it. The real threat that the absence of a coherent justification of punishment poses (internal relation), for Hegel, is that the practice becomes nothing more than a coercive force that reduces the juridical person to a determined series of uncontrollable pulsations, which must be contained within the parameters of the existing social order by way of various external mechanisms. The merit of Hegel's analysis here is that it offers us the conceptual tools to access the problems that emerge not only when punishment is viewed as 'intrinsic' to crime, but also when the two are framed in terms of external connection. If the disciplinary process becomes one of external connection it risks operating in terms of external force between subject and institution. Again, a fundamental violence is committed against the latter's constitutive status as a juridical subject, a moral agent.

Hegel refuses to decouple these categories, as that would bring his position into the tradition of natural law theorists such as Hobbes, and even Fichte, where state institutions function largely as coercive external forces – a move he remained decidedly allergic to throughout his philosophical life. As Marx notes, such a society holds that 'punishment is nothing but a means of society to defend itself against the infraction of its vital conditions, whatever may be their character'.¹⁵ One could, therefore, only ever be threatened, and so convinced in terms of fear, not to act in certain ways. The possibility of there being an inherently just rationality in the disciplinary process, which aims to protect and respect the domain of right, the purported function of punishment itself, becomes illusory. Concerning the deterrence model, Hegel writes: 'To base a justification of punishment on threat is to liken it to the act of a man who raises a stick to a dog. It is to treat a man like a dog instead of with the freedom and respect due to him as a man.'¹⁶ What is essential to Hegel's argument is that the criminal must be understood as free, and be respected as such, if he or she is to be assigned any meaningful sense of guilt. Without the presupposition of this freedom, its actualisation as such, there could be no significant ascription of crime and guilt and the requisite punishment resident therein. The unacceptability of the splintering of these categories into a contingent relation, one that simultaneously, for Hegel, appears to destroy the rationality and freedom of the individual, drives him towards alternative conceptions that are able to maintain an internal relationship between

the two. Consequently, he adopts a conception that situates punishment in 'necessary logical relation' to the freedom of individuals as holders and respecters of rights and properties, such that violations of those rights and properties necessitate punishment. Hegel can conceive of such internal coherence only, at least in part, by way of the self-reflexivity of the criminal act that itself grounds the very upsurge of punishment. Punishment, from the standpoint of subjective justification, and in a strikingly Kantian tone, is this auto-reflexive return.¹⁷

There are, nevertheless, fundamental ways in which Hegel's analysis of punishment marks a decisive break with Kantian moral philosophy and the concern with willing consistently, and this break brings with it a host of other problems. This divergence introduces Hegel's objective justification of punishment.¹⁸ One of the conceptual advances that Hegel's analysis makes over his predecessor concerns the entire array of social complexities, institutions, etc., involved in the living actuality of the modern disciplinary apparatus – a dimension that remains largely inaccessible from within the parameters of a strictly Kantian moral philosophy. It is this sociohistorical background that, for Hegel, substantiates the objective dimension involved in the institution of punishment, one of the critical aspects involved, therefore, in its justification. The problem here is that in the section on abstract right itself Hegel only obliquely mentions the objective dimension involved in punishment, as it is not until the third section of the *Rechtsphilosophie* that he has generated the adequate conceptual framework to comprehensively engage the ways in which positive law and the institutions of ethical life (e.g. penal code, justice system) come to concretely deal with the problem of crime, irrevocably distancing it from arbitrary exercises of retribution and revenge as outlined in the concluding passages of the section on abstract right. This lacuna forces us to look outside the section in order to refine that which, within the section, is only a nascent indication of the institutions that will later come on the scene to address the entire issue of crime. Consequently, this lacuna is also why Hegel first discusses punishment in terms of revenge, the subjective, contingent enactment of 'justice' which falls short of the required conceptual parameters for justice proper.¹⁹

Hegel's analysis reveals a concern, dating back to some of his earliest writings, with the ways in which crime in some sense operates as a violation of the *living* standards codified and actualised within the community in question.²⁰ Consequently, we can say that, for Hegel, the criminal violates the normative social substance of which they are a constituted, and constituting, member, simultaneously. The criminal acts, therefore, against the very factual environment that constitutes his or her vital actuality, the array of communal relationships and apparatuses that must be

in play for him of her to even emerge as an individual member in, and of, that social milieu. The importance of community in relation to ethical conduct becomes immediately evident as a result of this move, reminding us that, in important ways, Aristotle permeates Hegel's political writings. In a sense, punishment, like habituation, is designed with the purpose of bringing the contingency of particular willing in accordance with the ethical substance (the body politic, in the spirit of Russon) of both the community and the universal dimension of the criminal will. This forces us towards a more systematic consideration of the paradoxical implications of the category of punishment. Doing so will, simultaneously, further highlight the problems that Hegel's analysis allows us to think with conceptual precision.

Punishment is the conceptual device by which the negation of freedom, instantiated in crime, is in turn negated, thereby re-actualising the priority assigned to right. This is the controversial 'determinate negation' at the heart of Hegel's analysis of crime and punishment. The upshot of the speculative conception of punishment suggests that it functions paradoxically, hence why it has been viewed as suspicious by both sympathisers and detractors alike: the criminal is only re-established as free to the extent that he or she submits to the objective disciplinary forces realised in the state's institutional apparatuses. It is this rendering of the individual in terms of institutional force that brings us into the very centre of the problems surrounding the objective justification of punishment. It prompts us to consider the following question: to what extent does such an institutional apparatus re-actualise both the individual and the polis's freedom? Conversely phrased: to what extent might this apparatus actively undermine such a process? We get a sense of the potential problem here by considering punishment in terms of infringement, its coercive element (Bergés). Some have gone so far as to argue that punishment is nothing more than an inflicted evil,²¹ while others have argued that Hegel's position is more robust than a strictly retributive reading,²² emphasising the ways in which it allows for 'moral rehabilitation' through a process of education or *Bildung*.²³ We think it is a more comprehensive move, and therefore persuasive, to argue that punishment is not synonymous with inflicting evil, though it may in fact do so. The primary objective of punishment is the restoration of the principle and actualisation of right, and it is not immediately clear that this purpose *necessitates* inflicted evil. Moreover, Hegel explicitly states that as society advances, punishments becomes less severe, making room for a rehabilitative component in his conceptualisation of punishment, and this has to do with the rule of law as it pertains to the disciplinary apparatus.²⁴ Moreover, Hegel argues that punishment must match the crime in terms of equal value;²⁵ but just how

this emphasis on equality involves the infliction of a similar coercion or evil is not at all clear. Emphasising equality in value is what makes room for the possibility of viewing punishment in terms other than that of evil or a direct one-to-one correlation between damage inflicted and received in the spirit of *lex talionis*. Again, Hegel's thought lends itself to a comprehensive and dynamic perspective, incorporating and relating several heterogeneous elements simultaneously. If that is the case, then there is a sense in which it would be characteristically *un-Hegelian* to insist that there is only a retributivist dimension involved in his concept of punishment or, if only retributivist, that there is only a static reading of what retribution must mean in this context, that is, inflicted evil.

Nevertheless, the real concern we want to pursue here is that punishment might be actualised in a way that is antithetical to its very concept; it might be realised in a way that undermines both the individual and the polis as concrete articulations of freedom, that is, juridical subjects with inherent rights and normative ethical substance. We have already gestured towards this problem in terms of the subjective justification of punishment. Insofar as an internal relationship does *not* hold between the categories of crime and punishment, the whole process comes to operate in terms of externality, which results, at bottom, in the state apparatus functioning as an external force on the 'object' of crime. Insofar as it is an external connection, punishment becomes a natural process of brute external force unleashed, ultimately, on the criminal and the criminal body. We can further intensify this problem in terms of the objective justification of punishment. Insofar as the objective dimension of punishment collapses into one of externality, the dire results are only heightened. If crime itself is subjective negativity operating in terms of immediate (natural) particularity, which ignores both the principle of right and particular instances of its realisation, we believe there is a real sense in which punishment can unfold in terms of a natural externality which is, ultimately, antithetical to both the polis and the individual as real articulations of right. In line with this claim, the real danger of crime would be not so much crime itself as the state institution's response to it, in what we will call 'forms of surplus repressive punishment'.

Establishing this claim with greater precision, we introduce conceptual terminology from Marcuse, who insists on a fundamental distinction concerning the repression of instincts in the formation of any/every polis. If we accept Marcuse's largely Hegelian thesis that a distinct degree of instinctual repression (the reconstruction of natural immediacy in terms of second nature) is necessary to the formation of the social, that is, the varying formulations of the 'reality principle' as they unfold in distinct historical epochs, then we are in a position to pursue his further claim

that a surplus of such repression is, simultaneously, dangerous to that very same project. Marcuse contends that beyond a quantitative threshold there is a distinct qualitative transformation of repression that actually problematises 'human association' (i.e. what, for Hegel, is concrete freedom). Marcuse writes:

any form of the reality principle demands a considerable degree and scope of repressive control over the instincts, the specific historical institutions of the reality principle and the specific interests of domination introduce *additional* controls over and above those indispensable for civilized human association. These additional controls arising from the specific institutions of domination are what we denote as *surplus-repression*.²⁶

Marcuse's thesis unfolds within a 'critique of domination': his analysis serves to analyse, expose, and undermine those forms of social organisation that deploy modes of 'surplus repression' in the maintenance of various forms of social dominance. For Marcuse, a socially mediated reconfiguration of the natural dimension of the subject is necessary, and always already present, in the formation of the social body (second nature). By extension, a surplus of the forces at work in such a reconfiguration might have an entirely destructive effect not only on the individual receiving such treatment, but also, we believe, on the stability of the social whole in which such a practice occurs. Accepting these propositions allows us to pursue what such surplus repression might mean when framed in terms of Hegel's speculative analysis of the category of punishment and the state's disciplinary apparatus. In other words, we are here attempting to think through some of the problematic implications that might follow from Hegel's provocative and problematic approach to the question of crime, where punishment is a feature of 'freedom's productive logic'. Hegel's conception of punishment can therefore be read as a surprising precursor to Foucault's thesis in *Discipline and Punish* (1975): free subjectivity as the distorted result of complex matrixes of disciplinary structures.²⁷

Punishment is a 'coercion of coercion', which means that it consists in an institutional force working²⁸ on the criminal in order that the self-contradictory nature of the crime is sublated and the priority of right and law is, consequently, re-established. At least, this would be the institution of punishment fulfilling its conceptual significance from the Hegelian standpoint. However, what the analysis also leaves open as a real possibility is that such 'concrete negation' might, in living actuality, *not* turn out to be the case. Therefore, we might invert the Foucauldian thesis and maintain that what Hegel's analysis indicates as a real possibility is that disciplinary institutions might realise unfreedom. For a myriad of historically conditioned reasons, the disciplinary apparatus might be misdeployed or,

at worst, used in what Marcuse refers to as 'the interests of domination'. In such instances, we believe, the structure of crime and punishment take on a largely external connection that violates the priority that Hegel's analysis assigns to the principle of right and the realisation of social freedom. The individual (or community) that the institution of punishment functions as a coercive force against might remain entirely external to the process at hand as in the oppressive environments meticulously documented in the works of Kafka. In such a situation, punishment becomes based in *non-identity*: a radical disjunction between the 'criminal' subject, on the one hand, and the oppressive force that the disciplinary apparatus seeks to impose, on the other. In other words, the entire process remains one of externality, alien force acting on the allegedly criminal subject.

This possibility can be given a yet more precise articulation if we consider the process of punishment in terms of the disciplinary work on the 'criminal subject's' body which it ultimately implicates.²⁹ Doing so directly reintroduces the ambivalence of the category of habituation that we traced in Part II.³⁰ Recall that habituation is, simultaneously, a series of processes that implicate the liberating *and* necessitating dimensions active in this category. Therefore, to the extent that habituation is mechanical and natural, there is a sense in which it is distinctly 'not free'.³¹ Insofar as we are justified in connecting punishment to (re-)habituation, we have a real sense of the potential problems accompanying its actualisation as a process of externality within the polis. While previously we emphasised the liberating dimension of habituation in terms of the ways in which it shapes and contextualises the unruly content of the body and unconscious's natural exteriority, it is also important to note that the concomitant possibility of habituation is a collapse into natural immediacy and necessity, mechanical repetition, in a way that undermines, perhaps even serves to destroy, the subjective structure of concrete freedom as realised in the domain of right. This problematic ambiguity inherent in the category of habit itself is why Hegel explicitly connects the mechanical repetition of habituation to the onset of death.³² Insofar as disciplinary practice, for whatever reasons, whether of social domination (conscious or unconscious) or misdirected attempts at retribution or even rehabilitation, ventures beyond a critical quantitative threshold in terms of its application of external force (immediacy, mechanical repetition), it has the potential to mutate into a practice that is antithetical to the very concept's signification as assigned within the parameters of the speculative analysis, that is, a re-establishment of right at both the subjective and objective levels. This possibility of a practice of radically excessive externality is what we mean to signify by way of 'surplus repressive punishment'. Not only would it be antithetical to its supposed purpose of

re-establishing the right as the normative substance of the community, but it would serve to radically mutilate the individual (or group) that it is supposed to serve and respect as a free, autonomous agent, hence its status as legally, morally, and intellectually suspect. Surplus repressive punishment has the persistent potential to undermine concrete freedom at both the individual and communal level and, in so doing, to operate as a very real threat to spirit's essence as the historical unfolding of self-articulating and determining freedom as right.

If we are to take seriously surplus repressive punishment as praxis then we can say that it has the potential to operate as a radical inversion of its function as developed in Hegel's speculative analysis. By way of such inverse possibilities, punishment has the surprising potential to de-actualise the individual as a subjective centre of practical agency. The violence it enacts radically alienates the juridical subject(s) from the institutions that are supposed to function as a concrete expression of the community's autonomy, structures with which the community is meant to identify. In this sense, it might serve to de-actualise the subject, alienate them from the polis's substantial dynamic. Such de-actualisation, in turn, threatens the superstructure of the polis itself to the extent that individuals are unable to participate in various institutions necessary to the very functioning of the state as such (e.g. self and family maintenance, commodity production/exchange, participation in government). Such alienation and division, when pushed to a distinct threshold, realise potentially lethal divides within the polis itself. A subaltern register of the populace emerges whose demands for access to the institutions necessary to the exercise of rights are met with a deaf ear. When united, these subjective and objective dimensions constitute a distinct problem that we demarcate as 'spirit's regressive de-actualisation'. The structure and historical details that compose this sort of complex composite problem have been surgically examined in various strands of criminal justice research, most notably in the critical work of Michelle Alexander.³³ While focusing exclusively on the complexity of the incarceration system as it relates to the issue of anti-black racism in the United States, Alexander, nevertheless, forcefully articulates how the systematic exclusion of an entire community from the composite features of what Hegel would call ethical life generates a fundamental schism within the polis, hence the relevance of her insights in this context. She writes:

To put the matter starkly: The current system of control permanently locks a huge percentage of the African American community out of the mainstream society and economy. The system operates through our criminal justice institutions but it functions more like a caste system than a system of crime control. Viewed from this perspective, the so-called underclass is

better understood as an *undercaste* – a lower caste of individuals who are permanently barred by law and custom from mainstream society.³⁴

This schism, for Alexander, *demands* to be overcome.

Alexander's outlining of this pressing problem necessitates the careful consideration of the following question: what exactly does such a process of alienation mean in terms of spirit's objectivity as a social substance, its stability as a complex process of living freedom?³⁵ While Hegel's discussion of 'the rabble' functions as a direct consequence of the 'logic of early modern capitalist economic activity' within the matrices of the European state – surplus production leading to mass unemployment – we think there is a sense in which the logical structure of this economic problem connects directly to the potential problems inherent in practices of surplus repressive punishment: both disenfranchise (alienate) an entire array of individuals from the realm of right, generating a complex set of social conditions that function to destabilise the very register that generated them.³⁶ This is not, however, to suggest that this is solely an economic problem. There are certainly dubious moral, sociocultural dimensions in place that persistently reinforce such popular praxis and belief. Nonetheless, we believe there is, consequently, a degree of intersection between the problems of surplus punishment and economic exclusion.³⁷ Hegel writes:

When the standard of living of a large mass of people falls below a certain subsistence level . . . and when there is a consequent loss of the sense of right and wrong, of honesty and self-respect which makes a man insist on maintaining himself by his own work and effort, the result is the creation of a rabble.³⁸

Pushing this thought further means that when an individual or group is deprived of access to, and participation in, institutional necessities inherent in the structures of right, they are unable to participate in a wide range of social relationships and processes that constitute the systolic and diastolic pulsations of what Hegel calls 'ethical life' – the very fabric of everyday life in the modern state. Worse, as Glen Sean Coulthard notes, the structural conditions at the core of this problem might be internalised 'as natural' by those who must endure them.³⁹ It is in these reinforcing senses that surplus repressive punishment has the potential to radically estrange community members from the everyday workings of civil society, and ethical life more generally. The 'rabble', as a crude term expressing this mode of alienation, do *not* identify with the institutions that constitute civil/ethical life, and, accordingly, become estranged from the 'broader freedoms and especially the intellectual benefits of civil society'.⁴⁰

More distressingly, it is not at all clear how this process of radical alienation is to be overcome. Certainly, institutions that pulverise sec-

tions of the populace into forms of unfreedom serve to legitimise various strategies of resistance and revolt against those very same practices, whether considered in juridical, moral, economic, or intellectual terms. Immanent critique of the regressive rationality that guides such a process would almost certainly point the way to its necessary downfall and overcoming. The emergence of a critical collective consciousness is necessary to such a process, though by no means sufficient.⁴¹ That said, this complex problem generates a real sense of the internal limitations of the speculative moment of sublation which the text seeks to achieve. The rabble's inability to participate in the spheres of ethical life accentuates the problem of how anything approximating a higher-order 'synthesis' might be achieved. For instance, in charity: 'the needy would receive subsistence directly, not by means of their work, and this would violate the principle of civil society and the feeling of individual independence and self-respect in its individual members'.⁴² The real problem here is not Hegel's crude suggestion concerning 'problems of charity', but the fact that this group has been abandoned by the very institutions that are supposed to establish their re-actualisation, offering no meaningful prospect of reintegration in the first place. More problematically, even if work were 'provided externally', the problem of surplus production reasserts itself – an insufficient number of consumers for recently produced commodities reactivates the problem of mass unemployment with which surplus production began. Therefore, Hegel writes: 'it . . . becomes apparent that despite an excess of wealth civil society is not rich enough'.⁴³

Insofar as practices of surplus repressive punishment might generate social conditions of de-actualising exclusion where one cannot participate in the systems of ethical life, we believe similar consequences follow from surplus production *and* surplus punishment. The real problem of this perennially alienated populace is made all the more striking in Hegel's proposed 'solutions' to these dilemmas, that is, the perpetual expansion of economic markets, and imperialistic exportation of vast portions of the state's populace to 'new', 'undeveloped' territories where industry is 'backwards'. Hegel writes: 'This inner dialectic of civil society thus drives it . . . to push beyond its own limits and seek markets . . . in other lands which are either deficient in the goods it has overproduced, or else generally backward in industry, &c.'⁴⁴ He then states: 'Civil society is . . . driven to found colonies . . . it is due in particular to the appearance of a number of people who cannot secure the satisfaction of their needs by their own labour once production rises above the requirements of consumers.'⁴⁵ Similarly, Hegel writes: 'the colonizing activity . . . to which the mature civil society is driven and by which it supplies to a part of its population a return to life on the family basis in a new land and so also supplies itself with a new

demand and field for its industry'.⁴⁶ The disastrous consequences of this 'colonial impulse' have been well documented by Aimé Césaire, Frantz Fanon, and Glen Sean Coulthard, to name only a few.⁴⁷ Operating in terms of expansive force brutalises the colonised and coloniser, introducing an entirely distinct set of social relationships and problems which Hegel's analysis fails to systematically think through in detail, to sublimate in terms of a 'higher synthetic unity'. Colonial expansion as the 'solution' to the sort of alienation involved in surplus repressive punishment becomes highly suspect, if not entirely untenable.⁴⁸ Moreover, such a supposed 'solution' utterly fails to acknowledge the fact that such unchecked expansion and colonisation must have its own intrinsic limitations in terms of the very *finitude* of potential territories and markets, thus marking it as no solution at all.⁴⁹ In this sense, the problem of radical alienation involved in surplus repressive punishment is only displaced, not resolved, when its solution is framed in terms of imperial-colonial market expansion.

The inadequacies of the 'solutions' proposed offer us, ultimately, a sobering indication of the radically destabilising implications that follow from the problem of surplus repressive punishment, an immediate external force involved in a deformative modality of (re-)habitation. It perpetually retains the possibility of generating a displaced, dependent portion of the populace, which it then brutalises in taxonomic terms of crime and practices of repressive punishment. The exclusion of this community from the spheres of ethical life, moreover, in the guise of economic expansion does nothing other than establish a fissure in the social fabric that provides legitimate grounds for civil disobedience and, ultimately, revolt. The 'strategic desubjectification' inherent in the resultant colonial projects has been forensically deconstructed in Coulthard.⁵⁰ Critiquing the contestable theoretical underpinning that might seek to legitimate such praxis is the task that several strands of postcolonial and critical race theory set for themselves. Once this ideological impulse is exposed as such, the problem of this alienated group only reasserts itself with renewed urgency.

These are the very real problematic consequences that follow from praxes of surplus repressive punishment, activating an excessive external (natural) force on the subject which, ultimately, alienates him or her from the matrices of the polis's substantial whole. Far from respecting the rationality ('dignity') of the individual, such practices work to systematically elide their essence as an autonomous centre of practical agency, whether in the sense of juridical personhood, moral subjectivity, economic producer/consumer, intellectual agent, or various intersectional combinations of all of the above. In this sense, such repressive praxis can be considered a significant regressive moment in spirit's autarkic self-actualisation. Therefore, we call it a potentially regressive de-actualisation of both the finite subject

and the substantial basis of the social sphere. The absence of denouement is quite palpable; Hegel writes: 'The important question of how poverty is to be abolished is one of the most disturbing problems which agitate modern society.'⁵¹ The same concern, in a special sense, would also be true of the 'question' of surplus repressive punishment. Undoubtedly, undermining the very structural core of such modes of oppression will prove crucial to their overcoming. Anything short of such restructuring will prove insufficient to the problem at hand.⁵²

* * *

Consistent with our concern with the problem of surplus repression, we acknowledge those commentators who have sought to criticise Hegel in terms of 'the tyranny of the universal' – where the factual particularities of the individual are excluded, such that concrete differences between individuals are negated.⁵³ Adorno, for instance, writes: 'In law the formal principle of equivalence becomes the norm, everyone is treated alike. An equality in which differences perish secretly serves to promote inequality.' The ideological guise of Hegel's position negates all personal differences in the name of equality, while cunningly installing its own form of tyranny.⁵⁴ While our above concern regarding surplus punishment operates along similar lines, we also wish to qualify such a concern. While it is true that Hegel, in the writings on abstract right, argues that the individual cannot be permitted to entirely dismiss the universality of right, this is not, simultaneously, to say that there is *no* room for contingent particularity. In a sense, one might argue that in both the sections on abstract right and ethical life, Hegel repeatedly insists upon the play of the particular as crucial to the dynamic movements of those respective registers. We read earlier (Chapters 9 and 10) that Hegel's writings on abstract right assert that freedom only comes into the world in this context by way of the contingent, factual dimension of each and every individual. In this sense, we read Hegel as completely open to what we might call the necessity of contingency. However, simultaneously, Hegel, like Hobbes, Locke, and Rousseau before him, is attempting to articulate a framework that can also account for the social unity that is necessary to a coherent political organisation that must, in some sense, both affirm and structure the complex atomic interactions of its members. In this sense, there is a problem concerning the contingencies that ground the necessity ruling the framework, but it is not immediately evident that Hegel, in addressing this problem, seeks to remove them altogether. As we have repeatedly emphasised, whether in terms of biology, anthropology, or now the political, contingency is crucial to the very genesis of the universal. Indeed, the relations between contingency and universal structures in the social whole

are problems not just for Hegel's system but for all political theory. In this sense, the tension is by no means Hegel's alone. Our central claim here is that it is Hegel's very conceptual analysis that allows us to think with precision the myriad of issues at stake in the complexity of these social configurations, and the potential problems accompanying a project that seeks to genetically map the social actualisation of various models of freedom.

We believe, furthermore, that one of the fundamental problems accompanying Hegel's speculative analysis arises when commentators (over-) emphasise the apparent ease with which the dialectical transition from punishment to the re-actualisation and stabilisation of right transpires at the level of *logical* analysis. While it is critically important to understand the ways in which juridical personhood opens the way for moral subjectivity, and the ways in which this marks Hegel's unique approach to these problems in contradistinction to Kant (juridical as extension of the moral) or Fichte (juridical and moral as entirely distinct), it also serves to obscure problems that Hegel's analysis certainly serves to mark as such. Similarly, in overemphasising the speculative unity that emerges out of the dialectical tensions inherent in the constellation of abstract right (crime–punishment and the register's sublation in terms of moral subjectivity), and not attending to the potential difficulties revolving around the final moment in that transition (punishment), which Hegel's analysis shows to be the case, one fails to sufficiently explore the fundamental insights, and warnings, that Hegel's thought offers us with regard to the complexities of our social world, sidestepping its status as a philosophy of the real [*Realphilosophie*].

Consider, for example, Houlgate's exegesis of the transition from punishment in abstract right to the opening section of morality. Houlgate writes:

Through the punishment of the criminal the authority of right is re-established: right is accorded clear priority over the individual will. When this priority is explicitly recognized and internalized by the individual will itself, the latter becomes a *moral* [*moralisch*] will . . . Moral freedom is thus the next form of freedom that we encounter in *The Philosophy of Right*.⁵⁵

To be clear, there is a sense in which Houlgate is correct, and that has to do with the level of analysis on which his commentary operates. He perceptively charts the conceptual trajectory of Hegel's analysis of both crime and punishment and the way in which they open on to the categories of moral subjectivity. This perceptive and accurate reconstruction is the merit of his analysis. Nevertheless, there is a way in which it simultaneously fails to sufficiently accentuate the problematic implications that Hegel's difficult analysis entails at the level of living actuality. Our concern does not conflate the level of logical analysis with that of the empirical. Rather, it

insists on investigating, and making explicit, the ways in which that very same logical analysis gives us precise indications of the problematic and even dangerous consequences that it entails for the life of the social world. Ultimately, it also provides a coherent methodology and conceptual tools through which one might provide a clinical analysis and critique of real sociopolitical problems.

If, as Houlgate suggests, the primary objective of punishment is the reintegration of the particular dimension of will within the parameters of its universal counterpoint (universal as both subjective and objective), and, concomitantly, if we are correct in our thesis that the particular dimension of the will that is crucial to crime is an expression, at least in part, rooted in the immediate, natural dimension of juridical personhood, there is a very precise sense in which we can say that punishment is directly connected to the problems surrounding the types of radical externality that we have systematically tracked since our starting point in the *Naturphilosophie*. It is only insofar as the unruly particular can be brought into accord with the social whole and the universal dimension of the criminal's will that the actuality of freedom as right, in the Hegelian framework, is secured as such. Our contention is that not only is the criminal act directly an opaque reappearance of the problem of extimate materiality, on the reading we are proposing, but that the concept of punishment is also a symptomatic consequence of that problem insofar as it is a conceptual attempt to overcome it, to stabilise the fissures in the social fabric that crime initiates. What the problem of surplus repressive punishment reveals, however, is that such an attempt, when misguided or misused, might radically fail at such a process of reintegration, might exert excessive external force, such that the very content that it meant to reactivate within the parameters of spirit's free self-actualisation is excluded. As indicated under the category of the 'rabble', such a process establishes an entire set of problems that are not simply sublated in terms of the institutions that constitute moral subjectivity. Willing consistently will not de-activate systemic structural alienation. What this ultimately reveals, on our reading, is that while crime is always punished, therefore remaining a feature of the domain of right, this in no way guarantees that the possibility of surplus repressive punishment does not simultaneously establish an entire array of problems that are not so easily overcome within the coordinates of right itself (the problems of alienation that lead to the 'solutions' of colonisation and perpetual market expansion, for instance).

Our primary objective, therefore, has not been to accentuate the threat of crime in order to assert the necessity of punishment and state institutions in some kind of repugnant deference to authority, a reified legitimation of the status quo of a particular state in its historical unfolding.

Rather, our aim has been to use crime as a reflexive heuristic device that makes explicit the protean problem of the natural which permeates the entire section on right as a whole, but which is not always explicitly at the forefront of the analysis's immanent developments. The consequence of this lack of explicitness is that this problem, that there is a problem here, often goes underexplored in the literature. Crime, on the reading we are attempting, precisely instantiates the ways in which nature poses a perpetual danger to the Hegelian concept of spirit and its actualisation in terms of personhood, rights, and the concept of individual practical freedom that both presuppose. Moreover, our careful scrutiny of the speculative analysis's *framing* of crime and punishment in such terms brings with it a host of problems that we as contemporary readers of Hegel must critically scrutinise. More importantly, there is a way in which punishment, while designed to overcome this threat and propel the speculative analysis onward to a more comprehensive standpoint from which to engage the complex enigmas that surround the actualisation of right, shows itself as intrinsically limited. Indeed, insofar as it becomes a praxis rooted in external force, it generates an entirely distinct set of distressing problems, namely the issue of surplus repressive punishment and its attendant consequences. Moreover, even in following the internal developments of the analysis itself, we discover that punishment can only generate a limited functional structure, that is, the moral subject, and therefore it does not operate as *the* solution to the problem of contingent materiality that the *Rechtsphilosophie* as a whole must repeatedly engage in a symptomatic process of repetition, whether it be in terms of abstract right, the moral subject, the dynamics of ethical life, or even the figure of the monarch, and the perpetual foreclosure on a 'kingdom of ends' (peace) that constitutes the international register (conflict).

Hegel's analysis forces us to accept that contingency, and therefore the unruliness of extimate impulse, *must* have its say within the parameters of abstract right, and, more importantly, that the entire register of abstract right is a necessary component within the dynamic auto-actualisation and conceptualisation of freedom as a whole. The problem, as we see it, is that this internal necessity generated by the conceptual analysis simultaneously opens itself to the radical contingency of that which it necessitates. In a sense, it is that contingency that makes possible the very necessity of the logical analysis. This contingency constantly poses problems for the latter. These implications, following from Hegel's analysis, provide firm grounds upon which to substantiate our claim concerning the unexpected purchase of the speculative standpoint: it offers us the sophisticated conceptual tools with which to precisely think how the question of nature, and the problem it poses for Hegel's final system, remains perpetually active

throughout the entirety of the section on abstract right, while neither reducing the problem to the status of an insignificance and therefore doing it the injustice of mutilation, nor sublating it and therefore (re-)contextualising it within the contours of a different level of logical analysis. These problems culminate in the consequences that follow from surplus repressive punishment, the baffling question of the 'rabble'. That Hegel's position is able to address these problems with conceptual precision without collapsing into simple solutions concerning the very nature of the dangers at hand constitutes its philosophical strength. In this regard, the inability to provide a definitive response to the problem, in the sense of the rigidity of crude thinking or worse dogmatism, can nevertheless be read as an expression of the merit of such a sophisticated standpoint. It articulates complexity without forcing one to accept facile solutions. Exploring the fullness of the implications that such a standpoint generates, the very real problems lurking here, is what distances our reading from Houlgate's otherwise excellent exegesis.

Considering the problem of punishment from within the immanent unfolding of the concept of right, we can say that what Hegel's analysis shows us are the ways in which the register of Lockean and Humean atomistic conceptions of personhood and right function as a necessary developmental moment in the conceptual analysis of freedom's actualisation in the social world. It is the opening, most abstract and rudimentary determination of freedom's actualisation. Nevertheless, the dialectical mutation of right into crime and, subsequently, punishment indicates what we might call the conclusion of generative potentiality latent in abstract right. Punishment establishes the conceptual conditions for moral subjectivity's emergence. Right, in its re-emergence from its negation as a 'negation of the negation' by way of punishment, can now take *itself* for an object; it grasps that in crime the will is particular and opposes itself to the universal. More precisely, the subject emerges as a self-related negativity because the tension between universal and particular is now realised *internally*. In Foucauldian terms, the discipline of punishment literally produces individual self-regulating autonomy or, in other words, subjectivity. While this developmental emergence proves a controversial yet fascinating conceptual genesis within Hegel's *Rechtsphilosophie*, it must remain out of bounds for the parameters of the current study. Our primary objective has been to track the immanent unfolding of the concept of right within the context of the section on abstract right in order to show how questions concerning nature continue to pose problems within the coordinates of that conceptual constellation. Having achieved that objective, we cannot further pursue how this problem might unfold within the context of Hegel's writings on moral subjectivity.

One of the lasting insights of Hegel's thought in the context of juridical personhood and the conception of freedom that it requires revolves around the way in which he seeks to materialise freedom, give it a living body, an actual existence within the parameters of the social world. We developed an acute sense of this in Part III by systematically tracking the ways in which Hegel asserts that the drives of individuals are in a sense crucial to the actualisation of personal freedom, the most basic institution of social freedom. Westphal gets at the implications of Hegel's thought in this context quite forcefully when he writes:

Hegel argued that the free, rational, spontaneous human will cannot generate or specify its own principles, aims, or objects *a priori* . . . The content of the will thus derives from nature, but it must be transformed into a self-given content: 'the drives should become the rational system of the will's determination; to grasp them thus in terms of the concept [of the will] is the content of the . . . science of right' . . . This statement is crucial, it indicates that the issue of avoiding natural heteronomy by rationally integrating our needs, desires, ends, and actions is basic to Hegel's whole argument in the *Philosophy of Right*.⁵⁶

In this sense, it is not that the drives and impulses need to be excluded from the domain of freedom – the Kantian approach. Instead, Hegel's move is to argue that they need to be incorporated, reconfigured, within the larger whole that constitutes the social actualisation of freedom, that is, the entire objective actualisation of spirit as second nature. In part this move constitutes a distinctly Aristotelian dimension in Hegel's thinking. It is also provoking and even potentially dangerous insofar as it must systematically trace how the move from individual natural needs to their (re-)contextualisation, and assertion, at the social level transforms the very nature of those needs. In this transformation the needs become restructured in terms of objectives and goals that the community gives itself (self-actualisation, autopoietic regulation). The transmutation of natural impulses strikes strong connections with the transformative potency of the individual body, which we developed in Part II focusing on the anthropological writings. Spirit in both contexts is nothing but the construction of a second nature out of the materials in which it always already finds itself immersed – *in medias res*.

The dangers here follow the dialectical mutation of the category of abstract right into wrong. This mutation spells out, in no uncertain terms, how the natural dimension of personhood plays a crucial role in the immanent unfolding of this category – the pursuit of immediate interest to the detriment of the social institution that makes it possible. However, our reading has insisted that the most dangerous dimension of crime resides not within the matrices of individual impulses and drives, but instead

within the very apparatus of punishment, its potentially problematic configuration as a surplus repressive force. In this sense, Hegel's writings can be read as an explicit riposte to the natural law tradition as diversely expressed in the works of Hobbes, Locke, and Fichte, whose theories set the state's institutional frameworks as centres of external forces (coercive mechanisms) operating against the freedom of juridical subjects. Hegel's position highlights with striking clarity the problems that arise from such dichotomies, the misuses they might be put to. A risk of excessive external force (natural) by way of punishment might serve to undermine spirit's autarkic freedom, bringing it into contact with habit's dulling dimension, which operates antithetically to spirit's spontaneous upsurge. Unlike the modality of habituation in psychopathology, however, which we have shown to constitute the stabilising moment in the issue of 'derangement', our reading of the problem of surplus repression emphasises the other possible feature of (re-)habituation, that is, its mechanical, natural, aspect – the way in which it might accentuate unfreedom. In this sense, it is not only unruly nature that poses a problem to spirit, but the very ways in which spirit taxonomically frames specific content as natural and reacts to it as such. Ultimately, what this shows us, we believe, are the ways in which an excess of repressive force, by way of the disciplinary apparatus, might undermine the very actualisation of freedom at both the individual and social level.

We believe, therefore, that the very real threat that surplus repressive punishment perpetually poses to spirit's actualisation is what allows us to frame it in terms of a traumatic *regression*. Recall that the natural, unruly dimension of spirit's anteriority, which we traced over the course of Part II, must be reconfigured within the coordinates of finite spirit's activity for the latter to assert itself as free actuality. Similarly, the natural, immediate dimension of juridical personhood must be realigned in a way that makes it compatible, in some significant sense, with the principle and actualisation of right. The crucial difference, in the context of abstract right, however, is the location, as it were, of such a regressive force. In the problem of psychopathology, regression is finite spirit's submersion in strictly immediate, external determinations which undermine its spontaneous agency. In the context of abstract right, however, it is not so much the individual's willing from natural immediacy that constitutes the problem. Instead, we see the real threat for spirit, in this context, as residing within a surplus of repressive force by way of punishment that problematically alienates an entire array of subjects from the register of ethical life, which, simultaneously, might serve to undermine the very social totality itself. This excess of natural force, by way of the disciplinary apparatus, operates as a real regression for the social whole because it undermines the actualisation of objective spirit at the individual *and* societal level.

In place of a mediated higher-order universality operating in terms of freedom's self-actualisation, surplus repression instantiates a traumatic diremption that separates individuals from the social totality. Therefore, it de-actualises concrete freedom in a precisely correlate manner as expressed in the irresolvable divisions that it instantiates.

The converse upshot here is that precisely insofar as the internal life of the individual remains fundamentally alienated from the social world, the problem of regressive de-actualisation becomes a reality; this threat is only heightened to the extent that it comes to demarcate an entire section of the state's populace. Another implication is that if disciplinary habituation is to have meaningful purchase in a project concentrating on the social actualisation of freedom, it must be fundamentally concerned with re-actualising the individual's and community's freedom. Anything short of this aim makes it immediately suspect. Therefore, we believe that there are good reasons to think that Hegel's position is best understood in terms that are *not* strictly reducible to the jargon of *lex talionis*. While Hegel's position does have retributivist overtones, we, simultaneously, believe that it is not strictly so. There are good reasons, again when we frame Hegel's account of punishment in terms of habituation and *Bildung*, to think that there are rehabilitativist dimensions to his position. We need to remember that Hegel is, if nothing else, a holistic thinker, and therefore, in many of his approaches to certain problems, we can expect to find an integrative stance that seeks to adequately contextualise and relate various competing positions to specific problems, here the perplexing problem of disciplinary institutions.

We believe that what our series of analyses reveal is that these traumatic crises remain formal possibilities for spirit as it unfolds as human agency in its various temporal, social, and political contexts. Because spirit is in a sense always already immersed in the externality that constitutes its most immediate determinacies, there is a specific sense in which the construction of a second nature in terms of various social institutions, shaping the emergence and sustenance of finite subjectivity, is perpetually dealing with the nature of those origins, their realignment within the contours of spirit's autopoietic upsurge and temporal projection of freedom. What this shows us is the precariousness of spirit's position – its potential re-submersion in the condition of its anteriority ('derangement') or an articulation of surplus repressive force in response to those conditions (punishment) which, quite problematically, alienates the individual from the social and vice versa. Both are, in some significant sense, an upsurge of the problem of the natural, though in decidedly different senses of this term. Simultaneously, we can say that the problems of surplus punishment and 'derangement' are constant possibilities of human (spirit's) reality.

This immanent and essential tension, moreover, constitutes the generative and yet volatile non-synchronicity that we argued comprised the dynamic interpenetration of the natural and self-referential structure of spirit's restructuring activity. Spirit finds itself immersed in immediate material givens which, in a sense, if it is to operate strictly in their terms, as in the case of the juridical person, undermine the very possibility of free actualisation; however, as a *result* of spirit's own transformative activity, it comes to reconfigure those materials as its own, in choice, in the activation of certain practical aims over others. However, there is always a moment of non-identity in this process. This 'disjunction' constitutes the very non-synchronicity of the dynamic interpenetration of the two registers. In this sense, the nature-spirit dynamic is not at all resolved at the end of the anthropological writings, but rather reactivated within the context of another level of complexity and spirit's autopoietic actualisation. Therefore, nature's externality, although reconfigured in a distinct way in the political writings, remains a problem for spirit's project of auto-actualisation. The problem of the individual particular is one that '*permeates the whole system*'.⁵⁷ We believe that this non-identity between starting point and result that permeates the political writings marks out one of *the* problems confronting the objective actualisation of spirit, a problem that nevertheless remains underexplored, in terms of a systematic study, in the secondary literature. Again, the perpetual danger that Hegel's writings repeatedly indicate, as Marcuse notes, is that the system might surrender 'freedom to necessity, reason to caprice', with the consequence that the social order might fall 'in pursuit of its freedom, into a state of nature far below reason'.⁵⁸ The systematic unfolding of this non-synchronistic instability and its perpetually problematic quality has been our point of concentrated focus throughout our analysis of both Hegel's anthropological and sociopolitical writings. We now wonder where else it might lead, how it might inform any reading of Hegel's writings on the absolute, or even in terms of the logic of the system of the whole. We leave these questions in order to pursue them, if only briefly, in the conclusion of our current investigation.

Notes

1. See Alfredo Bergés, 'Der dreie Wille als Rechtsprinzip. Untersuchungen zur Grundlegung des Rechts bei Hobbes und Hegel', *Hegel-Studien* 56 (2012), p. 258. The original reads: 'Die Hauptfrage einer philosophischen Straftheorie ist die Frage nach der Rechtlichkeit der Strafe. Von dieser Frage ausgehend thematisiert Hegel die Existenz eines "Zwangs der Freiheit." Dieser Genitiv ist zugleich als objektiv und als subjektiv zu interpretieren. Die Freiheit kann gezwungen werden und der Zwang ist zugleich eine Forderung der Produktionslogik der Freiheit' (translation ours).

2. Here we list only a few of the many that accentuate this feature of Hegel's theory of punishment. This list is informed, in part, by Brooks's scholarship in this context. See *Hegel's Political Philosophy*, ch. 3 'Punishment', pp. 52–62 and pp. 194–5 n. 1. See, for instance, Anderson, 'Annulment Retributivism'; Cooper, 'Hegel's Theory of Punishment'; Angelo Corlet, 'Making Sense of Retributivism', *Philosophy* 76 (2001), pp. 77–110; Gertrude Ezorsky, 'Retributive Justice', *Canadian Journal of Philosophy* 1.3 (1972), pp. 365–8; Jean Hampton, 'The Moral Education Theory of Punishment', *Philosophy and Public Affairs* 13 (1984), pp. 208–38; Andy Hetherington, 'The Legitimacy of Capital Punishment in Hegel's *Philosophy of Right*', *The Owl of Minerva* 27 (1996), pp. 167–74; Taylor, *Hegel*, p. 429; Tunick, *Hegel's Political Philosophy*; Williams, *Hegel's Ethics of Recognition*, pp. 152–77; Allen W. Wood, *Hegel's Ethical Thought* (Cambridge: Cambridge University Press, 1990), pp. 108–24.
3. See, for instance, the competing interpretations between Cooper, Feinberg, Houlgate, Steinberger, and Wood concerning the significance of 'the restoration of right', and the way in which logical and empirical concerns inform this justification. Joel Feinberg, 'The Expressive Function of Punishment', in Gertrude Ezorsky (ed.), *Philosophical Perspectives on Punishment* (Albany, NY: SUNY Press, 1972), pp. 25–34; Peter G. Steinberger, 'Hegel on Crime and Punishment', *American Political Science Review* 77 (1983), pp. 858–70; Stephen Houlgate, 'Hegel's Ethical Thought', *Bulletin of the Hegel Society of Great Britain* 25 (1992), pp. 1–17.
4. For the strict retributivist reading, see, for example, Cooper, 'Hegel's Theory of Punishment'. By way of contrast, see Brooks's more comprehensive approach in *Hegel's Political Philosophy*, pp. 39–51. See also Schild, 'The Contemporary Relevance of Hegel's Concept of Punishment'.
5. Here we have in mind the 'modes of alienation' that Hegel speaks of in the *Phenomenology of Spirit*; see 'Self-Alienated Spirit. Culture', pp. 294–327. Alienation [*Entremdung*] has several significations for Hegel but most generally means a state of disunion which demands a higher synthetic unity. In these passages, there is a key moment when the social substance and its institutional powers appear as alien coercive forces with which the subject does not identify. They force one into obedience. Hegel writes: 'consciousness that is in and for itself does not find in the state power its simple essence and subsistence in general . . . Rather, it finds that the state power disowns action qua individual action and subdues it into obedience. The individual faced with this power reflects himself into himself, it is for him an oppressor . . . for, instead of being of like nature to himself, its nature is essentially different from that of individuality . . .' (p. 303, emphasis ours). In what follows, we will seek to establish a mode of alienation that resembles the one we cite here. We will, moreover, attempt to develop an acute sense of the ways in which it resists sublation in terms of a higher synthetic unity.
6. See Igor Primorac, *Justifying Legal Punishment* (London: Humanities Press International, 1989), pp. 71–8; similarly, see Tunick, *Hegel's Political Philosophy*, pp. 24–36.
7. *PR*§100.
8. See, for example, Tunick, *Hegel's Political Philosophy*, p. 33.
9. See, for instance, Kant's famous 'Groundwork of the Metaphysics of Morals (1785)', in *The Cambridge Edition of the Works of Emmanuel Kant: Practical Philosophy*, trans. and ed. Mary J. Gregor (New York: Cambridge University Press, 2005). See especially the following formulation of the imperative: 'act only in accordance with that maxim through which you can at the same time will that it become a universal law' (4: 421), p. 73.
10. *PR*§100.
11. See Wood, *Hegel's Ethical Thought*, p. 115. See also Dudley Knowles, 'Hegel on the Justification of Punishment', in Robert R. Williams (ed.), *Beyond Liberalism and Communitarianism: Studies in Hegel's Philosophy of Right* (New York: SUNY Press, 2001), p. 133.

12. This is not, however, a justification of *lex talionis* systems of justice. On the contrary, Hegel explicitly states that punishment must equal the crime in *value* and that it is the role of positive legislation to make this determination. This caveat prevents the community from going toothless.
13. In this regard, see Igor Primorac, 'Punishment as the Criminal's Right', *Hegel-Studien* 15 (1980), pp. 186–98, esp. p. 195.
14. See Karl Marx, 'Capital Punishment', in *Marx and Engels: Basic Writings on Politics and Philosophy*, ed. L. Feuer (Garden City, NY: Anchor Books, 1959), pp. 487–9.
15. Marx, 'Capital Punishment', pp. 487–9.
16. PR§99, Addition.
17. We believe that Hegel's arguments for the internal dialectical relationship between crime and punishment shows surprising affinities with Dostoyevsky's thought as developed in *Crime and Punishment* (1866) – a connection that has remained largely unexplored in the secondary literature. For a rare exception, see M. Zarader, 'La dialectique du crime et du châtement chez Hegel et Dostoïevski', *Revue de Métaphysique et de Morale* 81.3 (1976), pp. 350–75.
18. See Tunick, *Hegel's Political Philosophy*, p. 35; see also his discussion of ethical substance, pp. 81–90. Similarly, see Primorac, *Justifying Legal Punishment*, pp. 71–8; see also Knowles, 'Hegel on the Justification of Punishment', p. 128.
19. PR§102.
20. See Decker, 'Right and Recognition'. Decker makes good use here of Hegel's *The System of Ethical Life*, showing how this text lays the groundwork for a series of problems that are not fully worked out, for Hegel, until rather late in his sociopolitical writings.
21. See J. E. McTaggart, 'Hegel's Theory of Punishment', in Gertrude Ezorsky (ed.), *Philosophical Perspectives on Punishment* (Albany, NY: SUNY Press, 1972), pp. 40–55 (p. 42). For a concise criticism of McTaggart's interpretation of Hegel's justification of punishment, see Michael H. Mitias, 'Another Look at Hegel's Concept of Punishment', *Hegel-Studien* 13 (1978), pp. 175–85. For an exploration of the differences and relations between legal and moral responsibility, see also Mark Alznauer, 'Hegel on Legal and Moral Responsibility', *Inquiry* 51.4 (2008), pp. 365–89.
22. See Schild, where he writes: 'The prevailing order and security of society also gives rise to a further feature of punishment: *the moral improvement of the criminal*. Generally, this aspect of Hegel's theory of punishment is entirely overlooked, and although Hegel himself did not express it so clearly in the *Philosophy of Right*, it is certainly suggested there' ('The Contemporary Relevance of Hegel's Concept of Punishment', p. 168). He also goes on to cite the Griesheim transcript of Hegel's lecture that makes this moral dimension explicit (p. 168).
23. For a sense of one of the many commentaries on the nature of *Bildung* in the political sphere, see, for instance, Todd Gooch, 'Philosophy, Religion and the Politics of *Bildung* in Hegel and Feuerbach', in Angelica Nuzzo (ed.), *Hegel on Religion and Politics* (New York: SUNY Press, 2013), pp. 187–212.
24. Brooks, *Hegel's Political Philosophy*, p. 44; see also p. 49. One of the strengths of Brooks's reading is that it outlines how Hegel's theory of punishment is not exhausted by his writings on abstract right. It is completed, rather, by what Hegel has to say in his writings on civil society; see *Hegel's Political Philosophy*, p. 44. By way of contrast, consider Cooper's retributivist reading of Hegel in this context and the way in which he also rejects any kind of systematic reading of Hegel; concerning the first point, see 'Hegel's Theory of Punishment', p. 151; for the second, see pp. 160ff. Similarly, see Wood's strong retributivist reading where all kinds of utilitarian elements are ruled out of bounds. He writes: 'Hegel is a genuine retributivist. He rejects as "superficial" all theories that try to justify punishment by the "good" which is supposed to come of it . . .' (*Hegel's Ethical Thought*, p. 109).
25. See Knowles, 'Hegel on the Justification of Punishment', in this context. He argues

that Hegel's attempts to justify punishment in terms of 'programmatic, objective and subjective' reasons fail as they result in the conclusion that 'the criminal himself cannot complain if he is treated in roughly the way he has treated others' (p. 125). However, such a move does not appear to take into consideration the emphasis Hegel places on equivalence in *value*. However, if equivalence in value is the standard for just punishment, then this in no way entails that the criminal must be treated as they have treated the victim. Moreover, to overcome the alleged shortcoming in Hegel's justification of punishment, Knowles attempts to ground it in terms of contract theory. The problem with this method of advance is Hegel's rejection of contract theory as evidenced in his repeated criticisms of Rousseau. While aware of this concern, Knowles proceeds as if this is unproblematic. Granted, this might work in the context of punishment. However, it is not clear how this modification could be incorporated into Hegel's overarching political philosophy without significant complications.

26. See Herbert Marcuse, *Eros and Civilization: A Philosophical Inquiry into Freud* (New York: Vintage Books, 1962), pp. 34ff.
27. See Michel Foucault, *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan (New York: Second Vintage Books, 1995). See also Žižek, 'Discipline between Two Freedoms', p. 96, for a parenthetical reference to this connection.
28. Kojève is fully aware of the importance of work in this context that often goes under-accentuated in the literature; see *Introduction to the Reading of Hegel*, p. 28. Consider, by way of contrast, Antonio Negri, 'Rereading Hegel: The Philosopher of Right', in Slavoj Žižek, Clayton Crockett, and Creston Davis (eds), *Hegel and the Infinite: Religion, Politics and Dialectic* (New York: Columbia University Press, 2011), pp. 31–46. Negri argues that what is crucial to liberation from the state is a *rejection* of labour. Such a move, Negri argues, emphasises, perhaps in the spirit of Adorno, the particular over the universal. Negri's argument has more to do with the social and economic space of labour in the system as opposed to work in the context of individual pathology. What is striking here, however, is the contrast in the evaluations of the respective thinkers. Kojève sees the liberating potency of work whereas, for Negri, there is liberation in the rejection of labour.
29. For the ways in which the body is afflicted with the forces of structural repression and violence, see, for example, Ta-Nehisi Coates, *Between the World and Me* (Melbourne: Text Publishing, 2015).
30. For a discussion of habit and second nature as they unfold in Hegel's writings on objective spirit, see, for instance, Simon Lumsden, 'Habit, *Sittlichkeit* and Second Nature', *Critical Horizons* 13.2 (2012), pp. 220–43. Although, we might add, Lumsden makes practically no mention of habituation as it relates to the problem of punishment.
31. PSS\$410.
32. PN\$275.
33. See, for example, Michelle Alexander, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2010).
34. Alexander, *The New Jim Crow*, p. 13.
35. That there might be a form of recognition which is alienating is compatible with the thesis that we here advance. See, for instance, Patrice Canivez, 'Pathologies of Recognition', *Philosophy and Social Criticism* 37 (8), pp. 851–87.
36. There has been considerable literature devoted to the complexities around Hegel's conception of poverty and Marx's reaction (or lack thereof) to it. Our project cannot engage this debate as it is too far afield of our current objectives. Nonetheless, to our knowledge there is practically no commentary connecting the issue of poverty to that of surplus repressive punishment and the destabilising consequences that follow from both when framed in light of the polis and freedom. For Hegel and Marx on the issue of poverty, see, for example, Yitzhak Melamad, 'Leaving the Wound Visible: Hegel and Marx on the Rabble and the Problem of Poverty in Modern Society', *Iyyun: The*

- Jerusalem Philosophical Quarterly* 50 (2001), pp. 23–39; see also Frank Ruda, *Hegel's Rabbie: An Investigation into Hegel's Philosophy of Right* (London: Continuum, 2011).
37. On the term 'intersectionality', see Kimberle Crenshaw, 'Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics', *University of Chicago Legal Forum* 1 (1989), pp. 139–67. Crenshaw develops a precise criticism of anti-discrimination laws that treat gender and race as mutually exclusive terms. Such laws render instances where the terms overlap, viz. blackness and womanhood, invisible and so fail to adequately address the distinct (potentially conflicting) experiences and problems faced within such a community. Similarly, we want to suggest that within Hegel's analysis there are key forms of overlap, intersection, between the dire consequences of being excluded from civil society's economic processes and the threat posed by surplus repressive punishment.
 38. PR§244.
 39. See Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014), especially 'The Resentment of the Colonized and the Rise of Reconciliation Politics in Canada', pp. 112–15; for a critical reading of the 'internalisation' of the violence inherent in this larger structural problem, see also Frantz Fanon, *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove Press, 1963), 'Colonial War and Mental Disorder', pp. 249–310.
 40. PR§243.
 41. For the positive significations and dimension of *ressentiment* in colonial contexts, in contradistinction to the classic Nietzschean critique of this category, see Coulthard, *Red Skin, White Masks*, pp. 110ff.
 42. PR§245.
 43. PR§245.
 44. PR§246.
 45. PR§248, *Zusatz*.
 46. PR§248.
 47. See Aimé Césaire, *Discourse on Colonialism*, trans. Joan Pinkham (New York: Monthly Review Press, 2000); Frantz Fanon, *Black Skin, White Masks*, trans. Charles Lam Markmann (New York: Grove Press, 1967).
 48. For a consideration of the role and tenability of colonial expansion in Hegel's philosophy, especially his philosophy of world history, see, for example, Alison Stone, 'Hegel and Colonialism', *Bulletin of the Hegel Society of Great Britain* (2017), pp. 1–24.
 49. One might suggest the possibility of spirit's *infinite* expansion (space exploration etc.). However, to the extent that such capabilities are utterly inaccessible to spirit in its current historical development (the limits include physical, biological, ecological, sociological, and psychological, let alone economic), there are grounds to claim that such expansion is still qualified in terms of the finitude of the earth's resources. Such a qualification reinforces our current argument and points the way for science fiction.
 50. Coulthard, *Red Skin, White Masks*, p. 39.
 51. PR§244, *Zusatz*.
 52. On the demand for the overcoming of such a repressive institutional structure as it unfolds in the context of the United States, see Angela Y. Davis, *Are Prisons Obsolete?* (New York: Seven Stories Press, 2003); see 'Introduction – Prison Reform or Prison Abolition', pp. 9–21, for a concise yet powerful outline of her position.
 53. See Adorno, *Negative Dialectics*, pp. 309ff. While we have not yet reached Hegel's analysis of the legal sphere proper, we believe that Adorno's insight concerning the category of equality's unfolding in Hegel's writings on law also has purchase for the latter's analysis of personhood.
 54. Airaksinen, 'Insanity, Crime and the Structure of Freedom', p. 175.
 55. Houlgate, 'Introduction', in Hegel, *Outlines of the Philosophy of Right*, p. xxv. See

similarly Houlgate's discussion of the 'sublation' of the problem of poverty in the writings on civil society (p. xxx). What is striking here, in analogous form, is the way in which Houlgate takes the *logical* analysis as the decisive factor on the problem at hand. Our concern, rather, is that Houlgate does not appear to show sufficient sensitivity to the very fact of a problem in these contexts. That the actualisation of the problematic modalities of objective spirit that Hegel's analysis maps might disintegrate in ways that remain antinomic to sublation are not nuanced in his analysis or even addressed as actual possibilities. Our aim, at least in part, is to address this lacuna and offer a reading such that the problems confronting the *living* dynamic of spirit at the objective level are placed at the forefront of the analysis.

56. Kenneth R. Westphal, 'The Basic Context and Structure of Hegel's *Philosophy of Right*', in Frederick C. Beiser (ed.), *The Cambridge Companion to Hegel* (Cambridge: Cambridge University Press, 1993), pp. 234–69 (p. 245).
57. Riedel, 'Nature and Freedom in Hegel's "Philosophy of Right"', p. 143, emphasis ours.
58. Marcuse, *Reason and Revolution*, p. 218.

Conclusion: Freedom within Two Natures, or, the Nature–Spirit Dialectic in the Final System

We learn the extent of [spirit's] energies from the multiplicity of its forms and productions. In this longing for activity, it is only engaged with itself. It is, to be sure, entangled with the outer and inner conditions of nature; these do not merely stand in the way as resistance and hindrance, but also can occasion a total miscarriage of its efforts. It attempts to overcome these conditions, although it often succumbs to them and must do so.

Hegel, *Lectures on the Philosophy of World History*, 1822–23¹

One might legitimately ask whether such a reading presents *nature* as the driving force in Hegel's thought – a move that would be acutely at odds with the entire upshot of his speculative philosophy of freedom. After all, it was Hegel who described the stars as a 'gleaming leprosy in the sky'.² The central concern is that we have conflated nature with the power of spirit because the disruptive quality that our investigation has genetically mapped and assigned to nature is, in actuality, the first inarticulate stirrings of *spirit* only dimly, vaguely aware, and in possession, of itself. In this way, our reading is misplaced: it confounds nature with spirit and proceeds by way of conflation.

Responding, we reassert and amplify what we have maintained and systematically developed since the outset of our current investigation: Hegel's speculative system conceives of nature as 1) radical exteriority and 2) minimally conceptual, therefore indeterminate. However, both of these features are insufficient to categorically capturing the essence of spirit, and, therefore, there must be some fundamental sense in which the two registers are qualitatively distinct, if still dynamically interconnected, in important, even inseparable, ways. It is not enough to say that what we witness throughout the entirety of Hegel's philosophy of nature is nothing other than thought, the power of spirit in its most inchoate forms, all

the way down the line. Such a move tends to reduce the real qualitative difference that, in Hegel's view, holds between the two spheres, and it generalises across contexts in a manner that is entirely un-Hegelian. One might legitimately ask why there would even be a philosophy of nature if it was tracking nothing other than the movement of spirit and thought. It also tends to ignore the constitutive distinction of the philosophy of the real (that between nature and culture). Moreover, a careful analysis of the mechanical register in the writings on the philosophy of nature does not permit such an assertion. We have shown that the mechanical register is, at the most, skeletally conceptual, which is still distinct from the determinations characteristic of spirit proper. The entire analysis of the space-time dynamic has shown us the thorough prevalence of externality at that basal level of the natural register, its tendency towards 'spurious infinite' regresses. As we have argued, there is nothing there other than external connection [*Beziehung*] which is qualitatively distinct from the internal self-differentiating relationships [*Verhältnis*] characteristic of conceptuality and spirit more generally. However, if this in fact is the case, which we believe the text repeatedly suggests, there is a distinct sense in which the base level of the natural register cannot be framed in terms of the relationships that constitute spirit's self-referential activity.

True, there is unruliness, instability at this zero level of the natural domain, but it is not at all evident that from that instability we might deduce the unruliness of spirit. Such a move disregards speculative dynamics as they unfold within a specific context of inquiry, in order to transpose the significations from an entirely different context on to the coordinates of the initial point of concern. Such analytic reification not only does violence to the initial terms under consideration but is decidedly at odds with Hegel's speculative method of immanent critique. The mechanical register is constituted by conditions that are, quite strikingly, external and devoid of the types of internal self-referentiality that would be characteristic of both conceptual thought proper and the life of spirit. Therefore, there is a precise sense in which the instability of the mechanical level of the natural register must, in some key sense, be attributed to the very instability inherent in radical exteriority itself. As per our thesis, it is this exteriority that poses a problem for the living actualisation of the concept and hence the problematic dimension of Hegelian nature more generally – especially when framed in terms of the life of spirit as a radical project of self-constitution, bodily, linguistically, sociohistorically. To the extent that nature is radically exterior, there is a sense in which it maintains a set of conditions that are antithetical to that which must be interior and self-referential. But to insist on such a distinction is not to conflate the two registers, nor is it to commit to a form of reductionism or inflationism that

would definitely side one over the other. Therefore, our thesis concerning the unruliness of the natural register maintains its critical purchase as a real problem within the coordinates of Hegel's final system.

Nevertheless, one might shift the domain of applicability of the objection and claim that, while the mechanical register does not display the disruptive upsurge characteristic of spirit, the organic realm in fact does, as evidenced in the various self-referential phenomena of the animal organism, and therefore that it is in the organic realm that we witness the disruptive upsurge of spirit and conceptuality. Consequently, the disruptive quality assigned to nature itself is really only an expression of spirit's upsurge in this most inchoate form. It is in the context of the biological organism, consequently, that we proceed to conflate nature with the activity of spirit. There is nothing in our position that suggests that the self-referential activity characteristic of thought, and even to a degree spirit, is entirely absent from the natural register. To insist on such an absence results in the pain of dualism, which Hegel rejects *in toto*. Rather, our claim has been that there is nothing if not a distinct qualitative difference in the types of conceptuality found in the two that both distinguishes, and unifies, the natural and spiritual registers within Hegel's final system. Such a claim, however, appears entirely in accordance with the basic upshot of Hegel's thought, which insists upon a relationship and difference between nature and spirit. Throughout the entirety of our investigation we have attempted to place emphasis on the real differences between the two, while also tracking how, by way of spirit's own activity, identity between the two emerges, as most forcefully indicated by way of the categories of habit and second nature. We believe that this is where it is most important to read Hegel's philosophy of nature on its own terms and not to commit the tempting error of reading it by way of early Schellingian *Naturphilosophie*, which would tend to downplay the differences between the two registers insofar as it reads both nature and culture as varying configurations of the potencies – differentiated in terms of quantitative intensities of the absolute's reigning identity. Consequently, we have tried to emphasise the Fichtean dimension in Hegel's thought. Use of Adorno's 'negative methodology' has reinforced that emphasis.

Our claim within the analysis of the animal organism has *not* been that there is no expression of freedom there, that is, conceptual self-referentiality. The contrary is, in fact, the case. Recall that from the outset of our reconstruction of Hegel's analysis of organics we drew attention to the fact that he describes organic life as 'the idea-concept having come into existence'. In this sense, our interpretation insists that the concept does, in an inchoate sense, exist within the parameters of the natural register. Our point, however, has been to argue that to the degree that the organism is

beset with the perpetual exteriority that fundamentally characterises the natural register, its life as conceptual, its freedom as actual, was perpetually problematised by conditions that were antithetical to its very life as self-relating conceptuality. However, this is to suggest that there is a way in which conceptuality first activates itself from *within* the coordinates of bio-material nature. Nevertheless, in some important sense, it is different from the modes of conceptual actualisation that we witness in the context of spirit. One of the key differences between the two, we have argued, consists in the prominence and priority assigned to the determination of exteriority. Qualitatively, exteriority is dominant within the parameters of what Hegel demarcates by 'nature'. This is not to say that exteriority is not a problem or a dimension for conceptuality within the parameters of spirit, but it is to suggest that exteriority is a fundamental determinacy within the natural register and can in no way be characterised as the essential determination of the concept and spirit.

If we are to allow that there is a form of conceptual activity in the natural register, we are still able to distinguish it from the more liberated, and complicated, conceptual actuality we discover within the parameters of spirit. This is just what Hegel means by his differentiation of the realm of nature from spirit. In this way, we would still be able to reinforce Hegel's distinction while also maintaining the ways in which the two are intimately and even inseparably connected. However, to argue that the externality characteristic of the material environment, even nature more generally, functions as a perpetual problem for the concrete existence of the concept and freedom is nothing other than to endorse our thesis: the radical exteriority that characterises Hegelian nature is a problem for the actualisation of the concept in such conditions. To the degree that our interpretation insists upon a natural conceptuality and a more stabilised spiritual, even liberated, version, we are able to accommodate the criticism that our interlocutor advances by highlighting that there is a way in which material nature is only capable of certain forms of conceptuality which it is challenged to advance beyond. However, such a limitation demarcates the very parameters of nature as such, and it also suggests that within those parameters there is both an unpredictability and exteriority that is dangerous to the actualisation of the concept. This danger, in other words, would constitute nature's spurious regressive tendencies, its 'impotence'.

Nonetheless, our interlocutor might recalibrate their objection further in order to suggest that the unruly and problematic quality of the natural register can only be understood insofar as one reads it in terms of the self-referentiality of the animal organism, that is, insofar as we frame the problem of nature in relation to the vantage point of the concept. In so doing, consequently, we are forced to acknowledge that the problem really

only has to do with the upsurge of freedom, spirit in its most minimal form, and therefore the charge of conflating the power of spirit with that of nature appears to regain traction; each and every philosophy of nature must begin from within the parameters of thought and therefore conceptuality. In this sense, the analysis cannot be anything other than conceptual, and consequently must be a rendering of nature that is irrevocably connected to the concern of conceptuality. But to acknowledge this is not to suggest that the natural domain, which that conceptual investigation scrutinises, does not have qualities and features that are antithetical to the types and forms of determinacy that the concept demands of itself and its own productions. Yet there is some accuracy in claiming that we seek to assign an autonomy to the natural register in the Hegelian system that does not radically reduce it to a strict identity and subservience to the movement of thought and thought alone. In this sense, as indicated in the category of spatiality, nature's fundamental extrinsicality first presents itself as an indeterminate facticity, and this functions as an irreducible situation where thought has reached bedrock, its spade is turned, and it is forced to admit: 'this is just how it is'. Our project, however, has not been simply a reading of nature but also, and fundamentally, what nature must mean when considered in relation to Hegel's concept of spirit and its project of freedom. What our interpretation has shown, by way of careful analysis of the philosophy of nature and spirit, is that nature and natural immediacy as such remains a shifting problem with which spirit is perpetually engaged and cannot help but be so. Our primary objective in this project has *not* been to assign nature a problematic status in isolation. In this sense, it is to be a problem in active relation, in dynamic relation to the life of spirit and its auto-actualisation as historically unfolding process. That is to say, nature functions as a distinct problem within Hegel's philosophy of the real [*Realphilosophie*].

Although our analysis focuses mainly on the problem of nature in terms of spirit's project of freedom, this does not mean that there are absolutely no implications for nature as 'unthought' as 'in and of itself' – as problematic as this latter term might be from the Hegelian vantage point. As our analysis of the mechanical register has shown, because the mechanical sphere is not bound by a strong *a priori* conceptual determinism, it has the potential to generate novel configurations that are not bound by the types of precise logical determinacy and necessitation that we find in the *Logic* and its 'doctrine of the concept'. While this is not to speak of 'things-in-themselves', it is to maintain that the basal level of nature is *under-*determined to the extent that it is surprisingly unpredictable as to what it may or may not produce. Moreover, this under-determination opens it up as a volatility that appears to hold independent of what thought demands

from within the parameters of the subject–object matrix. This is simply the factual reticence resident at the zero level of Hegelian nature – but to hold that it frustrates conceptual thought is not to maintain that it does not exist independently. Instead, it is to acknowledge this reticence as constitutive of the natural register ‘itself’. This might function as the outline of a potential response to recent criticisms generated by the so-called ‘speculative realist’ movement, particularly Meillassoux’s attack on ‘correlationism’³ in Kant and German idealism, and, for our concerns here, Hegel. These remarks, by extension, must have implications for the natural register more generally – that is, aside from the project of freedom (i.e. spirit). Therefore, the natural register retains an unpredictable dimension by way of its externality and indeterminacy which it, moreover, would retain independently of what the organism, the concept, and/or even spirit might demand of it. This unpredictability is not, strictly speaking, a product of the internal necessitating force that conceptuality proper displays, again as within the context of logic, but is that which *frustrates* the demands of thought. This potential to upset the logical impulses of thought means that the natural register retains an autonomy that is distinctly its own. There is nothing in our reading that demands that we must conflate the power of spirit with the exteriority and indeterminacy that we have argued to characterise Hegelian nature.

The ambivalent status of nature in the final system has presented itself in what we might call three ‘symptomatic expressions’ that have emerged over the course of our analysis: 1) material nature functions as the precondition of spirit’s activity – spirit finds itself *in medias res*, confronted with the task of emerging from its displacement in nature’s radical exteriority; 2) spirit’s activity as spontaneous reconstruction of nature in terms of a second nature reveals nature’s exteriority as a perpetual problem for the project of spirit, it constantly announces regressive possibilities for the former. These countering tendencies are the source of the problematic quality of a distinctly Hegelian conception of nature. Radical exteriority frustrates the types of determinacy, self-determinacy, displayed by the working of the concept as developed in the *Logic*, and the most complex forms of spirit. As the *Lectures on the Philosophy of World History 1822–23* make explicit, nature can and *must* ‘occasion a total miscarriage of its [spirit’s] efforts’. It is the very determination of nature as radical exterior indeterminacy, prone to spurious regressive tendencies that collapse outwards, in short, the unruliness of nature itself, that operates as a necessary precondition, yet problem, for the life of the concept and spirit. However, to argue that the extrinsicality of nature operates as a problem for the life of spirit is not to suggest that it is the driving force in Hegel’s philosophical system. Rather, it is to maintain that nature has a distinct place within the

architecture of the final system and that it forges an ambiguous yet problematic union with the register of spirit. This dynamic union constitutes the subject matter of the philosophy of the real. Taking seriously what nature means within Hegel's encyclopaedic system has forced us towards these interpretive claims. As per our reading, the life of spirit is nothing other than the unfolding of this ambiguous problem. We believe that framing Hegel's thought in this way offers an entire array of conceptual tools with which not only to think the problem of freedom, but, simultaneously, the problem of nature, from which, in a special sense, the former emerges, undergirding its life as such, while connecting it to the world in which it finds itself embedded.

Less often, in our view, has Hegel's thought been applied to the distinct problem of nature, and this potential application might constitute one of the ways in which Hegel's system has purchase within the topography of our living present. However, not only do these interpretive claims appear to be confirmed by a careful analysis of the relevant texts, but there is nothing in them that maintains that nature is the *determining* element in the final system. Rather, these claims maintain nothing more than that nature is a problem for this system and its attempt to conceptually generate the coordinates of a holistic, self-grounding system of freedom – a perpetual problem in which and through which it must bloom – in contradistinction to Kantian approaches to the same issue. Perhaps 'the absolute' is only a logical frame, originating from rationality's systematic-epistemic drives, by which we might conceptually engage the irreducible gap that separates the factual register of nature from the self-transparency sought by the impulses of the concept. That nature as a problem must, in the last analysis, take its position within the universe of spirit's linguistic meaning serves to show that our reading does not construe the former as *the* determining dimension of the system. Again, our argument has only maintained that nature presents a unique constellation of challenges to the life of spirit. In this key sense, our project remains well within the limits it established for itself: to activate and unfold the problem of nature in Hegel's encyclopaedic system, specifically his philosophy of the real. It did not set itself the distinct, though related, task of exploring, in its entirety, what Hegel's system means when framed in terms of 'the absolute'. That is a question that must remain underexplored in terms of our current investigation, and so we leave for future research the question of how nature relates to those fields concerned with 'the absolute'.

More importantly, insofar as our project has concentrated on the relation between nature and spirit, being and mind, we believe that our reading of the philosophy of nature would also require a specific reading of Hegel's speculative logic and the ways in which it makes the very thinking

of the world possible. Such a complicated topic, however, requires its own distinct study, which can only be gestured towards in these concluding remarks. In order to 'complete the circle', which Hegel claims constitutes his speculative science, in order to show the ways in which each dimension of the system opens on to and reinforces the others, further study would develop the details of how our reading of nature informs, and is informed by, a specific interpretation of Hegelian logic. While we have explored the ways in which mind [*Geist*] has arisen from the material matrices of nature, a continuation of our project would concentrate on the ways in which those material matrices can, in turn, be comprehended by thought. We have, if only in a most rudimentary manner, offered some indication of what such a corresponding reading of Hegelian logic might look like. Remember that in Part I, particularly in our reconstruction of Hegelian mechanics, we outlined the ways in which speculative thought, in its analysis of nature (more specifically, in its analysis of the findings of the empirical sciences), first generates a conceptual category that it then seeks to corroborate/falsify by reference to the relevant empirical data. Responding to that empirical input, thought refines its speculative categories accordingly (generating new ones). This detailed process of the speculative genesis of categories, which are subsequently refined in light of empirical data, is nothing other than the methodology of a distinctly Hegelian philosophy of nature, and demarcates not only the type of relationship that would transpire in the domain of thought (logic), but how thought ventures critical purchase on the world it confronts.

What such a method tells us is that while thought itself generates an entire array of conceptual categories in terms of its own immanent activity, which it, in turn, brings to its investigation of the natural and social worlds that it confronts, it is the very fabric of those worlds themselves that either confirms or disconfirms those categories as embedded in their respective discourses. In this sense, the actuality of the world is not exhausted by the *a priori* determinations of thought as developed in the domain of logic. What we would find in experience of the world would have some purchase in the speculative analysis. In the context of nature, thought is repeatedly forced to consider the evidence offered by the natural sciences in its quest to generate a comprehensive, integrated conceptual rendering of the natural world. Simultaneously, however, in another sense, thought has nothing other than the categories that it itself generates with which to encounter the world – these categories in a way open up the very possibility of inquiry, and therefore, the very possibility of error and confirmation. While the linguistic sets that spirit brings to its investigation of various fields of natural objects are nothing other than an expression of thought's (spirit's) inherent rationality, it is nature itself that would deter-

mine whether or not the objects rendered intelligible by such language do indeed prove to be the case.

Finally, we believe that the insights that we have generated over the course of this study have direct implications for the nature–spirit dialectic as it unfolds in the final system, and it is with these that we wish to conclude. We believe that Hegel’s system is designed with the express purpose of genetically mapping the nuances and complexities that revolve around the living reality of both the natural and cultural worlds. Consequently, is not just concerned with discourse analysis and the interconnections that exist between various forms of inquiry. We believe that it is this dimension of Hegel’s system that constitutes its danger and its merit: its seemingly unending quest to navigate, relate, and understand disparate domains of the complexities of the natural and social worlds, not only in a phenomenological or linguistic sense, which in many ways is the assumed starting point of inquiry for our contemporary philosophical world, but in the spirit of a non-dogmatic, critical realism. Therefore, while Hegel is understood to be one of the prime instances of the excesses of ‘absolute idealism’, we might also add that a careful reading of his system suggests that there is an inherent realism operative in his speculative thought. By ‘realism’ here we mean quite simply the ability of thought to come into contact with the world in which it finds itself immersed and engaged, and to think the various connections, relations, and levels of complexity that constitute various dimensions of those worlds. If we were to describe Hegel’s thought as a ‘critical realism’, we would mean to get at the dimension of the system that articulates what he would most certainly would call *real* features of the natural and social worlds that spirit itself confronts, and inhabits, a realism that is self-scrutinising and grounding and therefore *critical* (i.e. non-dogmatic).

Consequently, the reading that we have generated over the course of our investigation forces us to return once more to consider the ultimate implications of what we have characterised as the logical non-synchronicity of the nature–spirit dialectic. This non-synchronicity we believe can now be read in terms of a dynamic sense of freedom that unfolds between two distinct senses of nature. We might even go so far as to suggest that spirit has shown itself to be nothing other than a freedom that emerges from *within* the fluctuations of the natural world, violating those initial conditions only to identify itself within a second nature, which it itself has largely constructed. On the one hand, as the analysis of the neonate and the problem of psychopathology have shown us, spirit, in its primordial configuration, is nothing other than a being rendered within the immediacy of its external environment, the material–maternal. More precisely, the neonate and the problem of psychopathology have revealed finite subjective

spirit as a being rendered by that which it is *not*; consequently, in such situations, spirit was being rendered mainly in terms of the radical exteriority that we have shown to constitute Hegelian nature proper. Insofar as spirit was over-determined by such exteriority it was not free, not, in a special sense, itself. It was, therefore, alienated from itself. The upshot of this interpretive move is that insofar as spirit remains determined by whatever immediate condition it finds itself in, insofar as it finds itself immediately determined and remains as such, there is a sense in which it is naturally determined and therefore risks the possibility of unfreedom; it itself is determined by those conditions that it itself did not generate, nor reconstruct within the horizon of its own 'existential project'. For Hegel, spirit's freedom cannot be framed strictly in terms of its primary immediacy, for to do so is to frame its essence as radical self-referential freedom in terms of external determinacy, a framing condition antithetical to that essence. In this sense, there is a way in which spirit must be understood as freedom that remains connected to its initial point of departure as naturally rendered and, yet, as somehow irreducible to the immediacy of that originary point of departure. Spirit as free, therefore, must emerge from within its bio-material origins and show itself as beyond them.

This outstripping of origins is what we characterised as the non-synchronicity of the nature–spirit dialectic. Spirit is always logically delayed when framed in terms of any initial determination it might have – its reconstitution and analysis arrives after the initial fact. It must always show itself, in a sense, as beyond its initial determination, and such a revelation can only show itself in the consequent result of the starting point's unfolding, its immanent exhaustion. While spirit *is* the process of its own unfolding, that very unfolding simultaneously alters what spirit is – not only in the world but for itself. This process of evolutionary (qualitative transmogrification of any starting point) self-unfolding (transmogrification by way of its own activity) is the incessant activity that constitutes the life of spirit; it is a process that is best conceptualised in terms of logical non-simultaneity. Spirit requires logical unfolding, a logical non-synchronicity where the origin and the result of the immanent unfolding of that starting point cannot be exhausted by way of the category of static identity. To plainly assert their identity is to downplay the process of mediation that is critical to any result. Indeed, the irreducibility of spirit to its origins, the way in which it is beyond the exteriority of the natural register, is why, as our analysis has shown, spirit is nothing other than the construction of a second nature. This is exactly what we witnessed not only over the entirety of the anthropological writings but also in terms of their penultimate category, habit. Habituation is the construction of a second nature that operates as a concrete, bodily expression of spirit's autogenetic

self-actualisation. Bodily habituation, in other words, showed itself as the way in which spirit is beyond its initial starting point as a being rendered by nature, by externality. Habit shows spirit as the self-construction of both an interiority and exteriority that mutually reinforce each other. In the construction of such a second nature, spirit liberates itself from strictly natural, immediate, and external determinations, to the precise degree that it is a nature that spirit itself has generated. Spirit as freedom, therefore, must always be beyond its rendering as immediately nature, as eternally determined. It is this rejection of immediate origins, surface immediacy as it were, that gives Hegel's thought its critical negative purchase in the true sense of dialectics, as that which refuses initial appearances as the ultimate truth of the matter.

On the other hand, when we consider the problem of nature from within the context of Hegel's sociopolitical writings we are able to see the ways in which spirit's activity in terms of the genesis of a second nature poses a unique challenge to its very status as free. The problem becomes immediately more complex. This introduces the third 'symptomatic expression' of the problem of nature in the final system: 3) it is not only a dynamic problem of origins but of spirit's own classificatory identification of nature within its own projects and the ways in which it reacts to those conditions identified as natural. This would be to assert, problematically, that spirit's own reconstructive activity, its genesis of a second nature, might be actualised in a way that is antithetical to its very essence as free self-actualisation. Spirit is able to fall into structures of external connection that operate in terms of external force. The problematic result of such externality is a structure of self-alienation, self-destructive divisions *within* spirit itself.

We believe that we were able to generate a real sense of the potential problems lurking in spirit's disciplinary practices, social apparatuses dedicated to reconstructing the immediate (natural) impulses of the individual, by way of a careful reconstruction of Hegel's internally related concepts of crime and punishment. We have argued, more precisely, that the problem of surplus repressive punishment, understood as spirit's reactivity to that which it classifies as the natural drives and impulses operative in crime, might unfold in a way that operates antithetically to spirit's objective actualisation, that is, to its freedom. Insofar as these categories are decoupled into an external connection, they lend themselves to institutions that might operate in the interests of domination; insofar as they are misdeployed or realised, they risk collapsing into an internal connection of the sort operative at the base level of Hegelian nature. In such instances, spirit displays itself as a largely natural force, pitting external institution against alienated subject(s), with the result that it functions in terms of mechanism and

unfreedom. In an excess of mechanical repetitive force, which spirit itself enacts by way of its objective disciplinary institutions, it has the ability to alienate an entire array of subjects from the register of ethical life, and such a form of alienation problematises spirit's actualisation at the objective level because it dirempts the synthetic substance that constitutes spirit's self-generated body (polis). Not only does this move constitute a regressive de-actualisation of freedom at the objective level (intersubjective), it also undermines the freedom of the subjects who must undergo such regressive, even if framed as rehabilitative, treatment. This would mean that not only is bio-material nature, understood as the conditions from which spirit must autogenetically assert itself, a problem for the upsurge of spirit's freedom, but, concomitantly, that spirit's very reactivity to what it perceives and classifies as natural also serves to problematise spirit's very essence as freedom. In this sense, spirit's reaction to its natural, immediate dimension constitutes a secondary instantiation of this problem-set. This too should serve as a stark reminder to strands of the 'speculative realist' movement that might downplay the relationship between the domains of nature and the political, overemphasising an abstract rendering of the former domain. Our countering challenge to such a tendency is that it is of paramount importance that we have a set of conceptual tools and methodology with which to think through how questions of nature appear within, and relate to, questions concerning ethics and the political. In this sense, Hegel's thought reveals its strength and merit.

The complexity and depth that the problem of nature poses for the project of spirit has now emerged in its full signification: it is at once a problem of nature *and* spirit's reaction to what it identifies as natural in its reconstructive activity. Insofar as spirit might employ a surplus of force, that is, repressive force, against its natural dimension, it risks collapsing its autopoietic project of freedom into brute external determinations that it has in some sense forced on to that natural dimension in a way that is not synthetically generated (i.e. an external determination). Such a forceful, external constitution of a second nature would therefore ultimately serve to undermine spirit's very essence as free self-actualisation; it would work to put spirit irrevocably into a rigid antagonism with its own immediacy, when the entire upshot of Hegel's speculative project is to generate a position of their syllogistic integration. Spirit, therefore, must not only be beyond the external determinations that constitute its original position as naturally determined, but it must perpetually attempt to navigate the pitfalls that revolve around specific constitutions of second nature that would operate by way of domination and force, moves that do not operate by way of real speculative synthesis, moves that therefore actively undermine spirit's very essence as historically mediated self-determination. Sensitivity

to the concern of a dominating orientation towards nature and the natural, which Hegel's thought can be used to think with conceptual precision, is what brings our reading of Hegel's philosophy of the real close to central concerns raised by Horkheimer and Adorno in *Dialectic of Enlightenment*.

Spirit cannot be strictly and forcefully reduced to the immediate dimensions of its second nature. This is why we suggest that Hegel's concept of spirit articulates a project of freedom that dynamically and incessantly fluctuates *within and across* two senses of nature and natural immediacy. It must realign the natural material origins of its anteriority within the parameters of its own self-actualising activity and project. This first moment entails a second process of radical negation expressing its active resistance to any immediate determination. Negativity instigates a positive projective counterpoint of production, resulting in the construction of a second nature. However, in doing so it must be sensitive to the ways in which it reconstructs those very same materials. Insofar as spirit operates by way of practices of domination (including jargon of domination) concerning its material origins and natural immediacy, it risks mutilating both in a way that undermines its own project of free self-construction. This is why we have attempted to accentuate a reading of Hegelian habit and second nature that frames these categories in terms of *Bildung* instead of brute force.

To the extent that Hegel's speculative system offers us the conceptual tools with which to think in its complexity what the various levels of a project of freedom might look like from its origins in material nature, through to the construction of finite subjects and the upsurge of sociopolitical activity, and into the complicated expressions of thought as outlined in art, religion, and philosophy, it constitutes one of the real high points in nineteenth-century European philosophy. Simultaneously, however, to a degree that is increasingly becoming evident, his system also offers us the conceptual tools with which to think how such a project of freedom, in all its complexity, must inevitably be bound to the problem of nature. This is the power of his philosophy of the real. In a sense, our entire investigation has been nothing more than an attempt to rethink Hegel's philosophy of freedom from the perspective of nature, what it must mean when repeatedly framed in terms of nature. In a way it can be understood as a genealogical reading of the final system in terms of the natural forces that underpin spirit's quest for self-transparency and determination. Doing so unlocked one of the hidden possibilities of Hegel's system, as well as providing us with a real sense not only of the ways in which spirit operates as the 'triumph of freedom' in the world, but also, and perhaps more importantly, how it expresses the repeated failures and defeats that accompany those very same 'triumphs', its 'total miscarriages'. Things can

go wrong for spirit: it can collapse into determinations and configurations that threaten not only its life but, what amounts to the same thing, its actualisation as freedom. In this sense, the project tracks the fragility of spirit. In a surprising sense, it is Hegel's final system that announces the ways in which spirit might be annihilated by those material conditions that it confronts in terms of the natural world, the ways in which it reacts to concerns of its own origins, which, in turn, further heightens the stakes of the deal, because what is at stake is its very own freedom and historical life as such. This emphasis is not, however, to participate in fearmongering or a pejorative rendering of the natural register. Rather, its modest aim has been to generate a precise sense of all that is at stake in a project of self-grounding, self-articulating freedom, especially when we consider it against the ever-increasing information-sets relating to the age, complexity, radical ephemerality and becoming which nature displays, which demand that spirit react in ways that respect that inherent complexity. It has attempted to highlight what is at stake when the institutions of spirit regress to forms of external connection.

Considering this problematic from a historical perspective, we might even go so far as to venture the suspicion that what Hegel's analysis ultimately reveals are the ways in which the entire project of the Enlightenment is perpetually confronted with what haunts the very contours of self-relating and grounding thought, that is, reason: the silence of irrationality as expressed in trauma and breakdown and instigated not only by the problematic of the monstrosity of nature but by spirit's own reaction to those very origins. Nature, understood as that domain of externality that has the persistent capacity to frustrate spirit and subjectivity, has the ability to annihilate conceptual discourse, the very substance, as it were, of reason's activity. Without hyperbolically overstating the important implications at hand, our suspicion is that what Hegel's analysis shows us, at bottom, are the ways in which the entire project of spirit, understood in terms of human freedom and reasonable self-determination in their historical unfolding, is perpetually confronted with the possibility of its own collapse, silence, and ultimate annihilation by the exteriority that constitutes the natural register. Nature, in the Hegelian philosophy of the real, is entirely indifferent to the strivings of cultures over time. Simultaneously, his writings show us, by way of the problem of surplus repressive punishment, that spirit's own reaction to nature might also constitute an entire array of problems that actively undermine spirit's self-actualising freedom.

This dynamic problem highlights the precariousness and complexity that must accompany any and every project of freedom, if it is to gain real traction and avoid charges of utopianism. In a sense, nature functions as a protean backdrop to the entire endeavour of spirit, pointing out the

possibility of freedom and reason, while also implicating their potential destruction. Nature's extrinsicality instantiates the struggle that reason must somehow carry on in perpetuity: the attempt to render coherent that which potentially annihilates the entire rendering. More: the very way in which spirit might react to the problem of nature has the potential to instantiate an entire series of conditions that are also antithetical to the life of spirit itself. The problem of nature is therefore multifarious and complex and permeates the project of spirit all the way down. This is not, however, a fearful call to submit to irrationality and the like; instead, it is to insist that what Hegel's system offers us is a conceptual discourse that displays sensitivity to the very real fragility permeating the human project, tools for critique, and a sensitivity that is too often forgotten in our contemporary renderings of one of the high points of German idealism. Sensitivity to this problematic is anything but surrender or a manifesto of fear.

Ultimately, this reading has attempted to develop one of the ways in which Hegel continues to have purchase for real concerns confronting subjectivity's and, by extension, culture's living present, particularly as it unfolds in relation to the enigmatic and complex series of problems we demarcate by way of 'nature'. If the problem of nature, and culture's position in and relation to it, is a pressing concern for our living present, then there are good reasons to think that Hegel's philosophy of the real as articulated in his final system might have unexpected, even illuminating, contributions to make.

Notes

1. Hegel, *Lectures on the Philosophy of World History*, p. 143.
2. Heinrich Heine, *Sämmtliche Werke*, XIV (1862), pp. 275–82. Quoted in Kaufmann, *Hegel: A Reinterpretation*, pp. 366–7.
3. Meillassoux sees Hegel's idealism as exemplifying 'correlationism', *After Finitude*, pp. 5ff. He also challenges the viability of Hegel's nature-philosophy in the status it assigns to contingency (p. 80 and n. 7).

Bibliography

Works by G. W. F. Hegel

- ‘Geographical Basis of World History’, from *Lectures on the Philosophy of World History* (1822–28), in *Race and the Enlightenment: A Reader*, ed. Emmanuel Chukwudi Eze (Cambridge: Blackwell Publishers, 1997), pp. 109–49.
- Hegel and the Human Spirit: A Translation of the Jena Lectures of the Philosophy of Spirit* (1805–6) with Commentary, trans. Leo Rauch (Detroit: Wayne State University Press, 1983).
- Hegel’s Lectures on the Philosophy of Spirit 1827–28*, trans. Robert R. Williams (New York: Oxford University Press, 2007).
- Hegel’s Lectures on the Philosophy of World History Volume 1: Manuscripts of the Introduction and The Lectures of 1822–23*, ed. and trans. Robert F. Brown and Peter C. Hodgson, with William G. Geuss (Oxford: Clarendon Press, 2011).
- Hegel’s Logic: Being Part One of the Encyclopedia of the Philosophical Sciences* (1830), trans. William Wallace (Oxford: Clarendon Press, 1975).
- Hegel’s Phenomenology of Spirit*, trans. A. V. Miller (Oxford: Oxford University Press, 1977).
- Hegel’s Philosophy of Mind*, trans. William Wallace and A. V. Miller (Oxford: Clarendon Press, 1988).
- Hegel’s Philosophy of Nature*, trans. A. V. Miller (Oxford: Clarendon Press, 1970).
- Hegel’s Philosophy of Nature*, ed. and trans. M. J. Petry (London: Humanities Press, 1970).
- Hegel’s Philosophy of Right*, trans. T. M. Knox (Oxford: Clarendon Press, 1958).
- Hegel’s Philosophy of Subjective Spirit*, ed. and trans. M. J. Petry (Dordrecht: Reidel Publishing, 1978).
- Hegel’s Science of Logic*, trans. A. V. Miller (New York: Humanity Books, 1969).
- Natural Law*, trans. T. M. Knox (Philadelphia: University of Pennsylvania Press, 1977).
- Reason in History: A General Introduction to the Philosophy of History*, trans. Robert S. Hartman (Indianapolis: Bobbs-Merrill, 1953).
- The Science of Logic*, ed. and trans. George Di Giovanni (New York: Cambridge University Press, 2010).
- Werke [in 20 Bänden auf der Grundlage der Werke von 1832–45]*, ed. E. Moldenhauer and K. M. Michel (Frankfurt am Main: Suhrkamp, 1970).

Works by other authors

- Adorno, Theodor W., *Lectures on Negative Dialectics* (Cambridge: Polity Press, 2008).
- *Negative Dialectics*, trans. E. B. Ashton (New York: Continuum, 1973).
- Airaksinen, Timo, 'Insanity, Crime and the Structure of Freedom', *Social Theory and Practice* 15.2 (1989), pp. 155–78.
- Alexander, Michelle, *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* (New York: The New Press, 2010).
- Alznauer, Mark, 'Hegel on Legal and Moral Responsibility', *Inquiry* 51.4 (2008), pp. 365–89.
- Anderson, Jami L., 'Annulment Retributivism: A Hegelian Theory of Punishment', *Legal Theory* 5.4 (1999), pp. 363–88.
- Aptheker, Bettina, 'The Social Functions of the Prisons in the United States', in Angela Y. Davis (ed.), *If They Come in The Morning: Voices of Resistance* (New York: Verso, 2016), pp. 51–9.
- Bergés, Alredo, *Der dreie Wille als Rechtsprinzip. Untersuchungen zur Grundlegung des Rechts bei Hobbes und Hegel* (*Hegel-Studien* 56, 2012).
- Berthold-Bond, Daniel, 'The Decentering of Reason: Hegel's Theory of Madness', *International Studies in Philosophy* 25 (1993), pp. 9–25.
- *Hegel's Theory of Madness* (New York: SUNY Press, 1995).
- Bowie, Andrew, *Schelling and Modern European Philosophy: An Introduction* (New York: Routledge, 1993).
- Brooks, Thomas, 'Is Hegel a Retributivist?', *Bulletin of the Hegel Society of Great Britain* 49–50 (2004), pp. 113–26.
- *Hegel's Political Philosophy: A Systematic Reading of the Philosophy of Right* (Edinburgh: Edinburgh University Press, 2008).
- Buchdahl, Gerd, 'Conceptual Analysis and Scientific Theory in Hegel's Philosophy of Nature (With Special Reference to Hegel's Optics)', in R. S. Cohen and M. W. Wartofsky (eds), *Hegel and the Sciences* (Boston: Reidel Publishing, 1984), pp. 13–36.
- 'Hegel on the Interaction between Science and Philosophy', in M. J. Petry (ed.), *Hegel and Newtonianism* (Boston: Kluwer Academic, 1993), pp. 61–72.
- Buck-Morss, Susan, *Hegel, Haiti, and Universal History* (Pittsburgh: Pittsburgh University Press, 2009).
- Burbidge, John, *Hegel's Systematic Contingency* (New York: Palgrave Macmillan, 2007).
- 'The Necessity of Contingency', in Warren E. Steinkraus and Kenneth I. Schmitz (eds), *Art and Logic in Hegel's Philosophy* (Atlantic Highlands, NJ: Humanities Press, 1980), pp. 201–17.
- 'New Directions in Hegel's Philosophy of Nature', in Katerina Deligiorgi (ed.), *Hegel: New Directions* (Chesham: Acumen, 2006), pp. 177–92.
- *Real Processes: How Logic and Chemistry Combine in Hegel's Philosophy of Nature* (Toronto: University of Toronto Press, 1996).
- Canguilhem, Georges, *The Normal and the Pathological*, trans. Carolyn R. Fawcett (New York: Zone Books, 1989).
- Canivez, Patrice, 'Pathologies of Recognition', *Philosophy and Social Criticism* 37.8 (2011), pp. 851–87.
- Césaire, Aimé, *Discourse on Colonialism*, trans. Joan Pinkham (New York: Monthly Review Press, 2000).
- Coates, Ta-Nehisi, *Between the World and Me* (Melbourne: Text Publishing, 2015).
- Cohen, R. S., and Wartofsky, M. W. (eds), *Hegel and the Sciences* (Boston: Reidel Publishing, 1984).
- Comay, Rebecca, *Mourning Sickness: Hegel and the French Revolution* (Stanford: Stanford University Press, 2011).
- Cooper, David E., 'Hegel's Theory of Punishment', in Z. A. Pelczynski (ed.), *Hegel's*

- Political Philosophy: Problems and Perspectives: A Collection of New Essays* (London: Cambridge University Press, 1971), pp. 151–67.
- Corlet, Angelo, 'Making Sense of Retributivism', *Philosophy* 76 (2001), pp. 77–110.
- Coulthard, Glen Sean, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014).
- Crenshaw, Kimberle, 'Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics', *University of Chicago Legal Forum* 1 (1989), pp. 139–67.
- Dahlstrom, Daniel O., 'Hegel's Appropriation of Kant's Account of Teleology in Nature', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 167–89.
- Davis, Angela Y., *Are Prisons Obsolete?* (New York: Seven Stories Press, 2003).
- 'Political Prisoners, Prisons and Black Liberation', in Angela Y. Davis (ed.), *If They Come in the Morning: Voices of Resistance* (New York: Verso, 2016), pp. 27–43.
- de Laurentiis, Allegra, 'Race in Hegel: Text and Context', in Mario Egger (ed.), *Philosophie Nach Kant: Neue Wege Zum Verständnis von Kants Transzendental-Und Moralphilosophie* (Berlin: De Gruyter, 2014), pp. 591–624.
- Decker, Kevin S., 'Right and Recognition: Criminal Action and Intersubjectivity in Hegel's Early Ethics', *History of Political Thought* 22.2 (2001), pp. 300–16.
- Descartes, René, *Meteorology*, in *Discourse on Method, Optics, Geometry, and Meteorology*, trans. Paul J. Olscamp (Indianapolis: Bobbs-Merrill, 1965).
- DeVries, William A., *Hegel's Theory of Mental Activity: An Introduction to Theoretical Spirit* (Ithaca, NY: Cornell University Press, 1988).
- Di Giovanni, George, 'Translator's Note', in G. W. F. Hegel, *The Science of Logic*, ed. and trans. George Di Giovanni (New York: Cambridge University Press, 2010).
- Du Bois, W. E. B., *The Souls of Black Folk* (London: Forgotten Books, 2015).
- Evan, Dylan, *An Introductory Dictionary of Lacanian Psychoanalysis* (London: Routledge, 2006).
- Ezorsky, Gertrude, 'Retributive Justice', *Canadian Journal of Philosophy* 1.3 (1972), pp. 365–8.
- Fanon, Frantz, *Black Skin, White Masks*, trans. Charles Lam Markmann (New York: Grove Press, 1967).
- *The Wretched of the Earth*, trans. Constance Farrington (New York: Grove Press, 1963).
- Feinberg, Joel, 'The Expressive Function of Punishment', in Gertrude Ezorsky (ed.), *Philosophical Perspectives on Punishment* (Albany, NY: SUNY Press, 1972), pp. 25–34.
- Ferrarin, Alfredo, *Hegel and Aristotle* (Cambridge: Cambridge University Press, 2004).
- Ferrini, Cinzia, 'Being and Truth in Hegel's Philosophy of Nature', *Hegel-Studien* 37 (2004), pp. 69–90.
- 'Hegel on Nature and Spirit: Some Systematic Remarks', *Hegel-Studien* 46 (2011), pp. 117–50.
- 'Hegel's Confrontation with the Sciences in "Observing Reason": Notes for a Discussion', *Bulletin of the Hegel Society of Great Britain* 55–6 (2007), pp. 1–22.
- 'The Transition to Organics: Hegel's Idea of Life', in Michael Baur and Stephen Houlgate (eds), *A Companion to Hegel* (New York: Wiley-Blackwell, 2011), pp. 203–24.
- Feuerbach, Ludwig, 'The Contradiction in Speculative Doctrine of God', in Patrick L. Gardiner (ed.), *19th-Century Philosophy* (New York: Collier-MacMillan, 1969), pp. 246–50.
- Février, Nicolas, 'La contingence dans la mécanique hégélienne', *Revue Philosophique de Louvain* 95 (1997), pp. 76–102.
- Fichte, Johann Gottlieb, *The Science of Knowledge*, ed. and trans. Peter Heath and John Lachs (New York: Cambridge University Press, 1982).
- Findlay, John N., *Hegel: A Re-examination* (New York: Oxford University Press, 1958).
- 'Hegelian Treatment of Biology and Life', in R. S. Cohen and M. W. Wartofsky (eds), *Hegel and the Sciences* (Boston: Reidel Publishing, 1984), pp. 87–100.

- Flechtheim, Ossip, 'Hegel and the Problem of Punishment', *Journal of the History of Ideas* 8.3 (1947), pp. 293–308.
- Forman, David, 'Second Nature and Spirit: Hegel on the Role of Habit in the Appearance of Perceptual Consciousness', *The Southern Journal of Philosophy* 48.4 (2010), pp. 325–52.
- Foucault, Michel, *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan (New York: Second Vintage Books, 1995).
- Frank, Manfred, and Lawrence, Joseph P., 'Schelling's Critique of Hegel and the Beginning of Marxian Dialectics', *Idealistic Studies: An Interdisciplinary Journal of Philosophy* 19.3 (1989), pp. 251–68.
- Franklin, Mitchell, 'The Contribution of Hegel, Beccaria, Holbach and Livingston to General Theory of Criminal Responsibility', in Edward H. Madden, Rollo Handy, and Marvin Faber (eds), *Philosophical Perspectives on Punishment* (Springfield, MA: Charles C. Thomas, 1968), pp. 94–125.
- Freud, Sigmund, *Beyond the Pleasure Principle*, trans. and ed. James Strachey (New York: W. W. Norton, 1961).
- *The Interpretation of Dreams*, trans. James Strachey, ed. James Strachey, Alan Tyson, and Angela Richards (New York: Penguin, 1988).
- 'The Unconscious', in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, XIV, trans. and ed. James Strachey and Anna Freud, with Alix Strachey and Alan Tyson (London: Vintage, 2001), pp. 159–216.
- Fritzman, J. M., and Gibson, Molly, 'Schelling, Hegel, and Evolutionary Progress', *Perspectives on Science* 12.1 (2012), pp. 105–28.
- Gooch, Todd, 'Philosophy, Religion and the Politics of *Bildung* in Hegel and Feuerbach', in Angelica Nuzzo (ed.), *Hegel on Religion and Politics* (New York: SUNY Press, 2013), pp. 187–212.
- Grant, Iain Hamilton, *Philosophies of Nature after Schelling* (New York: Continuum, 2008).
- Greene, Murray, *Hegel on the Soul: A Speculative Anthropology* (The Hague: Martinus Nijhoff, 1972).
- 'Natural Life and Subjectivity', in Peter G. Stillman (ed.), *Hegel's Philosophy of Spirit* (New York: SUNY Press, 1987), pp. 94–117.
- 'Review', *The Owl of Minerva* 27.1 (1995), pp. 67–77.
- Grier, Philip T., 'The Relation of Mind to Nature: Two Paradigms', in David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 223–46.
- Gunkel, David, 'Scary Monsters: Hegel and the Nature of the Monstrous', *International Studies in Philosophy* 29.2 (1997), pp. 23–46.
- Güven, Ferit, *Madness and Death in Philosophy* (New York: SUNY Press, 2005).
- Halbig, Christoph, 'Varieties of Nature in Hegel and McDowell', *European Journal of Philosophy* 14.2 (2006), pp. 222–41.
- Halper, Edward, 'The Logic of Hegel's Philosophy of Nature: Nature, Space and Time', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 29–50.
- 'A Tale of Two Metaphysics: Alison Stone's Environmental Hegel', *Bulletin of the Hegel Society of Great Britain* 51–2 (2005), pp. 1–11.
- Hampton, Jean, 'The Moral Education Theory of Punishment', *Philosophy and Public Affairs* 13 (1984), pp. 208–38.
- Hance, Allen, 'The Art of Nature: Hegel and the Critique of Judgment', *International Journal of Philosophical Studies* 6.1 (2010), pp. 37–65.
- Harris, Errol E., 'Hegel's Anthropology', *The Owl of Minerva* 25.1 (1993), pp. 5–14.
- 'How Final is Hegel's Rejection of Evolution?', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 189–208.
- Heinrich, Dieter, 'Hegels Theorie über den Zufall', *Kant-Studien* 50 (1958–59), pp. 131–48.

- Heisenberg, Werner, *Physics and Philosophy* (New York: Penguin, 2000).
- Hetherington, Andy, 'The Legitimacy of Capital Punishment in Hegel's *Philosophy of Right*', *The Owl of Minerva* 27 (1996), pp. 167–74.
- Hobbes, Thomas, *Leviathan or the Matter, Forme, & Power of a Common-wealth Ecclesiasticall and Civill* (Oxford: Oxford University Press, 1998).
- Hoffheimer, Michael H., 'The Influence of Schiller's Theory of Nature on Hegel's Philosophical Development', *Journal of the History of Ideas* 46.2 (1985), pp. 231–44.
- Honneth, Axel, *The Pathologies of Individual Freedom: Hegel's Social Theory*, trans. Ladislaus Löb (Princeton: Princeton University Press, 2001).
- Horkheimer, Max, and Adorno, Theodor W., *Dialectic of Enlightenment: Philosophical Fragments*, ed. Gunzelin Schmid Noerr, trans. Edmund Jephcott (Stanford: Stanford University Press, 2002).
- Hortsmann, R. P., and Petry, M. J. (eds), *Hegels Philosophie der Natur: Beziehungen zwischen empirischer und spekulativer Naturerkenntnis* (Stuttgart: Klett-Cotta, 1986).
- Houlgate, Stephen, 'Hegel's Ethical Thought', *Bulletin of the Hegel Society of Great Britain* 25 (1992), pp. 1–17.
- 'Introduction', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. xi–xxvii.
- *An Introduction to Hegel, Freedom, Truth and History* (New York: Blackwell, 2005).
- 'Introduction', in G. W. F. Hegel, *Outlines of the Philosophy of Right*, trans. T. M. Knox, ed. Stephen Houlgate (Toronto: Oxford University Press, 2008), pp. vii–xxxiii.
- 'Necessity and Contingency in Hegel's Science of Logic', *The Owl of Minerva* 27.1 (1995), pp. 37–49.
- *The Opening of Hegel's Logic: From Being to Infinity* (West Lafayette: Purdue University Press, 2006).
- 'The Unity of Theoretical and Practical Spirit in Hegel's Concept of Freedom', *Review of Metaphysics* 48.4 (1995), pp. 859–81.
- Hyppolite, Jean, 'Hegel's Phenomenology and Psychoanalysis', trans. Albert Richer, in Warren E. Streinkraus (ed.), *New Studies in Hegel's Philosophy* (New York: Holt, Rinehart and Winston, 1971), pp. 64–86.
- Ikaheimo, Heikki, 'Nature in Spirit: A New Direction for Hegel Studies and Hegelian Philosophy', *Critical Horizons* 13.2 (2012), pp. 149–53.
- Inwood, Michael J., *A Commentary on Hegel's Philosophy of Mind* (Oxford: Clarendon Press, 2007).
- 'Kant and Hegel on Space and Time', in Stephen Priest (ed.), *Hegel's Critique of Kant* (Oxford: Oxford University Press, 1987), pp. 49–64.
- Johnston, Adrian, 'Reflections of a Rotten Nature: Hegel, Lacan, and Material Negativity', *Filosofski vestnik* 33.2 (2012), pp. 23–52.
- 'The Voiding of Weak Nature: The Transcendental Materialist Kernels of Hegel's *Naturphilosophie*', *Graduate Faculty Philosophy Journal* 33.1 (2012), pp. 103–57.
- 'The Weakness of Nature: Hegel, Freud, Lacan and Negativity Materialized', in Slavoj Žižek, Clayton Crockett, and Creston Davis (eds), *Hegel and the Infinite: Religion, Politics and Dialectic* (New York: Columbia University Press, 2011), pp. 159–79.
- Kant, Immanuel, *Anthropology from a Pragmatic Point of View*, ed. and trans. Robert B. Louden (New York: Cambridge University Press, 2006).
- 'Critique of Practical Reason', in *Practical Philosophy*, trans. and ed. Mary J. Gregor (New York: Cambridge University Press, 1996).
- *The Critique of Pure Reason*, trans. and ed. Paul Guyer and Allan W. Wood (New York: Cambridge University Press, 1998).
- 'Dialectic of the Teleological Power of Judgment', in *Critique of the Power of Judgment*, ed. Paul Guyer, trans. Paul Guyer and Eric Matthews (New York: Cambridge, 2000).
- 'Groundwork of the Metaphysics of Morals (1785)', in *The Cambridge Edition of the Works of Emmanuel Kant: Practical Philosophy*, trans. and ed. Mary J. Gregor (New York: Cambridge University Press, 2005).

- Kaufmann, Walter, *Hegel: A Reinterpretation* (Notre Dame: University of Notre Dame Press, 1978).
- Knowles, Dudley, *Hegel and the Philosophy of Right* (New York: Routledge, 2002).
- 'Hegel on the Justification of Punishment', in Robert R. Williams (ed.), *Beyond Liberalism and Communitarianism: Studies in Hegel's Philosophy of Right* (New York: SUNY Press, 2001), pp. 125–45.
- Kojève, Alexandre, *Introduction to the Reading of Hegel: Lectures of the Phenomenology of Spirit*, ed. Allan Bloom, trans. James H. Nichols, Jr (Ithaca, NY: Cornell University Press, 1980).
- Kolb, David, 'Darwin Rocks Hegel: Does Nature Have a History?', *Bulletin of the Hegel Society of Great Britain* 57–8 (2008), pp. 97–117.
- Kreines, James, 'The Logic of Life: Hegel's Philosophical Defense of Teleological Explanation of Living Beings', in Frederick C. Beiser (ed.), *The Cambridge Companion to Hegel and Nineteenth-Century Philosophy* (New York: Cambridge University Press, 2008), pp. 344–77.
- Krell, David Farrell, *Contagion: Sexuality, Disease and Death in German Idealism and Romanticism* (Indianapolis: Indiana University Press, 1998).
- 'Contagium: Dire Forces of Nature in Novalis, Schelling, and Hegel', in Charles E. Scott and John Sallis (eds), *Interrogating the Tradition: Hermeneutics and the History of Philosophy* (Albany, NY: SUNY Press, 2000), pp. 275–95.
- Kroner, Richard, 'Introduction', in G. W. F. Hegel, *Early Theological Writings*, trans. T. M. Knox (Philadelphia: University of Pennsylvania Press, 1996), pp. 1–66.
- Lampert, Jay, 'Speed, Impact and Fluidity at the Barrier Between Life and Death: Hegel's Philosophy of Nature', *Journal of the Theoretical Humanities* 10.3 (2005), pp. 145–56.
- Lardic, Jean-Marie, 'La Contingence chez Hegel', in G. W. F. Hegel, *Comment le sens commun comprend la philosophie* (Arles: Actes Sud, 1989), pp. 61–108.
- Lauer, Christopher, 'Affirmative Pathology: Spinoza and Hegel on Illness and Self-Repair', in Hasana Sharp and Jason E. Smith (eds), *Between Hegel and Spinoza: A Volume of Critical Essays* (New York: Bloomsbury, 2012), pp. 133–50.
- Leibniz, G. W., 'The Principles of Philosophy, or the Monadology (1714)', in Roger Ariew and Eric Watkins (eds), *Modern Philosophy: An Anthology of Primary Sources*, 2nd edn (Indianapolis: Hackett, 2009), pp. 275–84.
- Lucas, George R., 'A Re-Interpretation of Hegel's Philosophy of Nature', *Journal of the History of Philosophy* 22.1 (1984), pp. 103–13.
- (ed.), *Hegel and Whitehead: Contemporary Perspectives on Systematic Philosophy* (New York: SUNY Press, 1986).
- Lucas, Hans-Christian, 'The "Sovereign Ingratitude" of Spirit toward Nature: Logical Qualities, Corporeity, Animal Magnetism, and Madness in Hegel's "Anthropology"', *The Owl of Minerva* 23.2 (1992), pp. 131–50.
- Lukacs, Georg, *The Young Hegel: Studies in the Relations between Dialectics and Economics*, trans. Rodney Livingstone (Cambridge, MA: MIT Press, 1976).
- Lumsden, Simon, 'Between Nature and Spirit: Hegel's Account of Habit', in David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 121–38.
- 'Deleuze, Hegel and the Transformation of Subjectivity', *The Philosophical Forum* 33.2 (2002), pp. 143–58.
- 'Habit, *Sittlichkeit* and Second Nature', *Critical Horizons* 13.2 (2012), pp. 220–43.
- 'The Problem of Beginning: Hegel's Phenomenology and Science of Logic', *International Studies in Philosophy* 35.4 (2003), pp. 83–103.
- MacDonald, Iain, 'Nature and Spirit in Hegel's Anthropology: Some Idealist Themes in Hegel's Pragmatism', *Laval théologique et philosophique* 63.1 (2007), pp. 41–50.
- MacIntyre, Alasdair, 'Hegel on Faces and Skulls', in Alasdair MacIntyre (ed.), *Hegel: A Collection of Critical Essays* (New York: Anchor Books, 1972), pp. 219–36.

- Maker, William, 'The Very Idea of the Idea of Nature', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 1–28.
- Malabou, Catherine, 'Addiction and Grace: Preface to Félix Ravaisson's *Of Habit*', in Félix Ravaisson, *Of Habit*, trans. Clare Carlisle and Mark Sinclair (London: Continuum, 2008), pp. vii–xx.
- *The Future of Hegel: Plasticity, Temporality and Dialectic*, trans. Lisabeth During (New York: Routledge, 2005).
- Marcuse, Herbert, *Eros and Civilization: A Philosophical Inquiry into Freud* (New York: Vintage Books, 1962).
- *Reason and Revolution: Hegel and the Rise of Social Theory* (Boston: Beacon Press, 1960).
- Marmasse, Gilles, 'Geist, Natur und Natürlichkeit', *Hegel-Jahrbuch* 2 (2011), pp. 154–8.
- 'La Philosophie de la nature dans l'encyclopédie de Hegel', *Archives de Philosophie* 66.2 (2003), pp. 211–36.
- 'Spirit as Carrying Out the Sublation of Nature', *Bulletin of the Hegel Society of Great Britain* 59–60 (2009), pp. 19–31.
- Marx, Karl, 'Capital Punishment', in *Marx and Engels: Basic Writings on Politics and Philosophy*, ed. L. Feuer (Garden City, NY: Anchor Books, 1959), pp. 487–9.
- Marx, Karl, and Engels, Frederick, *Collected Works, Volume 25: Frederick Engels: Anti-Dühring and Dialectics of Nature*, trans. Emile Burns and Clemens Dutt (New York: International Publishers, 1987).
- Maturana, Humbert R., and Varela, Francisco J., *Autopoiesis and Cognition: The Realization of the Living*, Boston Studies in the Philosophy of Science 42 (Dordrecht and Boston: Reidel Publishing, 1980).
- McCumber, John, 'Hegel on Habit', *The Owl of Minerva* 21.2 (1990), pp. 155–65.
- McDonough, Richard, 'Disjunctive Crime and Hegel's Theory of Punishment', *Philosophy Today* 48.2 (2004), pp. 148–67.
- McGrath, S. J., *The Dark Ground of Spirit: Schelling and the Unconscious* (New York: Routledge, 2012).
- McTaggart, J. E., 'Hegel's Theory of Punishment', in Gertrude Ezorsky (ed.), *Philosophical Perspectives on Punishment* (Albany, NY: SUNY Press, 1972), pp. 40–55.
- Meillassoux, Quentin, *After Finitude: An Essay on the Necessity of Contingency*, trans. Ray Brassier (New York: Continuum, 2011).
- Melamad, Yitzhak, 'Leaving the Wound Visible: Hegel and Marx on the Rabble and the Problem of Poverty in Modern Society', *Iyyun: The Jerusalem Philosophical Quarterly* 50 (2001), pp. 23–39.
- Memmi, Albert, *The Colonizer and the Colonized*, trans. Howard Greenfeld (Boston: Beacon Press, 1965).
- Menke, Christoph, 'Hegel's Theory of Second Nature: The "Lapse" of Spirit', *Symposium: Canadian Journal of Continental Philosophy* 17.1 (2013), pp. 31–49.
- Merker, Barbara, 'Embodied Normativity: Revitalizing Hegel's Account of the Human Organism', *Critical Horizons* 13.2 (2012), pp. 154–75.
- Merleau-Ponty, Maurice, *Phenomenology of Perception*, trans. Colin Smith (New York: Routledge, 2006).
- Michellini, Francesca, 'Hegel's Notion of Natural Purpose', *Studies in History and Philosophy of Biological and Biomedical Sciences* 43 (2012), pp. 133–9.
- 'Thinking Life: Hegel's Conceptualization of Living Being as an Autopoietic Theory of Organized Systems', in Luca Illetterati and Francesca Michellini (eds), *Purposiveness: Teleology between Nature and Mind* (Piscataway, NJ: Transaction Books, 2008), pp. 75–96.
- Mills, Charles W., *The Racial Contract* (Ithaca, NY: Cornell University Press, 1997).
- Mills, Jon, *The Unconscious Abyss: Hegel's Anticipation of Psychoanalysis* (New York: SUNY Press, 2002).
- Mitias, Michael H., 'Another Look at Hegel's Concept of Punishment', *Hegel-Studien* 13 (1978), pp. 175–85.

- Mowad, Nicholas, 'Awakening Madness and Habituation to Death in Hegel's "Anthropology"', in David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 87–105.
- Nancy, Jean-Luc, *The Restlessness of the Negative*, trans. Jason Smith and Steven Miller (Minneapolis: University of Minnesota Press, 2002).
- Negri, Antonio, 'Rereading Hegel: The Philosopher of Right', in Slavoj Žižek, Clayton Crockett, and Creston Davis (eds), *Hegel and the Infinite: Religion, Politics and Dialectic* (New York: Columbia University Press, 2011), pp. 31–46.
- Neuhouser, Frederick, *Foundations of Hegel's Social Theory: Actualizing Freedom* (Cambridge, MA: Harvard University Press, 2000).
- 'Hegel's Social Philosophy', in *Hegel and Nineteenth Century Philosophy* (Cambridge: Cambridge University Press, 2010), pp. 204–29.
- Nicholson, Peter P., 'Hegel on Crime', *History of Political Thought* 3.1 (1982), pp. 103–21.
- Nuzzo, Angelica, 'Anthropology, Geist, and the Soul–Body Relation', in David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 1–18.
- 'Freedom in the Body: The Body as Subject of Rights and Object of Property in Hegel's "Abstract Right"', in Robert R. Williams (ed.), *Beyond Liberalism and Communitarianism: Studies in Hegel's Philosophy of Right* (New York: SUNY Press, 2001), pp. 111–24.
- Oitinen, Vesa, 'Negation, Leben und Subjektivität', *Hegel-Jahrbuch* (2007), pp. 362–8.
- Olsen, Alan M., *Hegel and the Spirit: Philosophy as Pneumatology* (Princeton: Princeton University Press, 1992).
- Padui, Raoni, 'The Necessity of Contingency and the Powerlessness of Nature: Hegel's Two Senses of Contingency', *Idealistic Studies: An Interdisciplinary Journal of Philosophy* 40.3 (2010), pp. 243–55.
- Pauley, Matthew A., 'The Jurisprudence of Crime and Punishment from Plato to Hegel', *American Journal of Jurisprudence: An International Forum for Legal Philosophy* 39 (1994), pp. 97–152.
- Peterson, Mark C. E., 'Animals Eating Empiricists: Assimilation and Subjectivity in Hegel's *Philosophy of Nature*', *The Owl of Minerva* 23.1 (1991), pp. 49–62.
- Petry, Michael John, 'Hegelianism and the Natural Sciences: Some Current Developments and Interpretations', *Hegel-Studien* 36 (2001), pp. 199–237.
- (ed.), *Hegel und die Naturwissenschaften* (Stuttgart: Frommann-Holzboog, 1987).
- (ed.), *Hegel and Newtonianism* (Dordrecht: Kluwer, 1993).
- Pillow, Kirk, 'Habituating Madness and Phantasying Art', *The Owl of Minerva* 28.2 (1997), pp. 183–215.
- Pinkard, Terry, *German Philosophy 1760–1860: The Legacy of Idealism* (Cambridge: Cambridge University Press, 2002).
- *Hegel: A Biography* (Cambridge: Cambridge University Press, 2000).
- *Hegel's Naturalism: Mind, Nature and the Final Ends of Life* (New York: Oxford University Press, 2012).
- 'Speculative Naturphilosophie and the Development of the Empirical Sciences: Hegel's Perspective', in G. Gutting (ed.), *Continental Philosophy of Science* (Malden, MA: Blackwell Publishing, 2008), pp. 19–34.
- Pippin, Robert B., *Hegel's Idealism* (Cambridge: Cambridge University Press, 1989).
- *Hegel's Practical Philosophy: Rational Agency as Ethical Life* (New York: Cambridge University Press, 2008).
- Poole, Ross, 'On Being a Person', *Australasian Journal of Philosophy* 74.1 (1996), pp. 38–56.
- Posch, Thomas, 'Hegel and the Sciences', in Michael Baur and Stephen Houlgate (eds), *A Companion to Hegel* (New York: Wiley-Blackwell, 2011), pp. 177–202.
- 'Hegel's Anti-Reductionism: Remarks on what is Living of his Philosophy of Nature', *Journal of the Theoretical Humanities* 10.1 (2005), pp. 61–76.

- Primorac [Primoratz], Igor, *Banquos Geist: Hegels Theorie der Strafe* (Bonn: Bouvier, 1986).
- *Justifying Legal Punishment* (London: Humanities Press International, 1989).
- 'Punishment as the Criminal's Right', *Hegel-Studien* 15 (1980), pp. 186–98.
- Rand, Sebastian, 'The Importance and Relevance of Hegel's *Philosophy of Nature*', *The Review of Metaphysics* 61 (2007), pp. 379–400.
- Ravaisson, Félix, *Of Habit*, trans. Clare Carlisle and Mark Sinclair (London: Continuum, 2008).
- Reid, Jeffrey, *L'anti-romantique: Hegel contre le romantisme ironique* (Laval: Les Presses de l'Université Laval, 2007).
- 'Hegel et la maladie psychique – le cas Novalis', *Science et Esprit* 56.2 (2004), pp. 189–200.
- 'The Hobbesian Ethics of Hegel's Sense-certainty', *Epoché: A Journal for the History of Philosophy* 18.2 (2014), pp. 421–38.
- *Real Words: Language and System in Hegel* (Toronto: University of Toronto Press, 2007).
- Renault, Emmanuel, *Hegel: la naturalisation de la dialectique* (Paris: Vrin, 2001).
- Richards, Robert R., *The Romantic Conception of Life: Science and Philosophy in the Age of Goethe* (Chicago: University of Chicago Press, 2002).
- Riedel, Manfred, 'Hegels Kritik des Naturrechts', *Hegel-Studien* 4 (1967), pp. 177–204.
- 'Nature and Freedom in Hegel's "Philosophy of Right"', in Z. A. Pelczynski (ed.), *Hegel's Political Philosophy: Problems and Perspectives* (Cambridge: Cambridge University Press, 1971), pp. 136–50.
- Riese, Walther, *The Legacy of Philippe Pinel: An Inquiry into Thought on Mental Alienation* (New York: Springer, 1969).
- Rose, Gillian, *Hegel contra Sociology* (New York: Verso, 2009).
- Rousseau, Jean-Jacques, 'Discourse on the Origin of Inequality', in *The Social Contract and Discourse on the Origin of Inequality*, ed. Lester G. Crocker (New York: Washington Square Press, 1967).
- Ruschig, Ulrich, 'Chemische Einsichten Wider Willen: Hegels Theorie der Chemie', *Hegel-Studien* 22 (1987), pp. 173–9.
- Ruda, Frank, *Hegel's Rabble: An Investigation into Hegel's Philosophy of Right* (London: Continuum, 2011).
- Russon, John, *The Self and its Body in Hegel's Phenomenology of Spirit* (Toronto: University of Toronto Press, 1997).
- Schelling, F. W. J., *Ideas for Philosophy of Nature*, trans. Errol E. Harris and Peter Heath (New York: Cambridge University Press, 1988).
- 'New Deduction of Natural Right', in *The Unconditional in Human Knowledge: Four Early Essays (1794–1796)*, trans. Fritz Marti (London: Associated University Presses, 1980), pp. 219–47.
- *On the History of Modern Philosophy*, trans. Andrew Bowie (New York: Cambridge University Press, 1994).
- *Philosophical Investigations into the Essence of Human Freedom*, trans. Jeff Love and Johannes Schmidt (New York: SUNY Press, 2006).
- 'Stuttgart Seminars', in *Idealism and The Endgame of Theory: Three Essays by F.W.J Schelling*, trans. and ed. Thomas Pfau (New York: SUNY Press, 1994), pp. 195–243.
- Schild, Wolfgang, 'The Contemporary Relevance of Hegel's Concept of Punishment', in Robert B. Pippin and Otfried Höffe (eds), *Hegel on Ethics and Politics* (Cambridge: Cambridge University Press, 2004), pp. 150–79.
- Schmidt, Alfred, *The Concept of Nature in Marx*, trans. Ben Fowkes (London: NLB, 1971).
- Sell, Annette, 'Leben', in Paul Cobben, Paul Cruysberghs, Peter Jonkers, and Lu De Vos (eds), *Hegel-Lexicon* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2006), pp. 237–40.
- Smith, Justin E. H., *Nature, Human Nature, and Human Difference: Race in Early Modern Philosophy* (Princeton: Princeton University Press, 2015).

- Spinoza, Baruch, *Ethics*, trans. Samuel Shirley (Indianapolis: Hackett, 1992).
- Stanley, John L., 'Marx's Critique of Hegel's Philosophy of Nature', *Science and Society* 61.4 (1997/98), pp. 449–73.
- Steinberger, Peter G., 'Hegel on Crime and Punishment', *American Political Science Review* 77 (1983), pp. 858–70.
- Stepelovich, Lawrence S., 'The Hegelian Conception of Space', *Nature and System* 1 (1979), pp. 111–26.
- 'Hegel's Geometric Theory', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 71–96.
- Stern, David S. (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013).
- Stern, Robert, 'Pierce, Hegel and the Category of Secondness', *Inquiry* 50.2 (2007), pp. 123–55.
- Stillman, Peter G., 'Hegel's Critique of Liberal Theories of Right', *The American Political Science Review* 69.3 (1974), pp. 1086–92.
- 'Hegel's Idea of Punishment', *Journal of the History of Philosophy* 14.2 (1976), pp. 169–82.
- Stone, Alison, 'Hegel and Colonialism', *Bulletin of the Hegel Society of Great Britain* (2017), pp. 1–24.
- *Petrified Intelligence: Nature in Hegel's Philosophy* (Albany, NY: SUNY Press, 2005).
- Storey, David, 'Spirit and/or Flesh: Merleau-Ponty's Encounter with Hegel', *PhaenEx* 4.1 (2009), pp. 59–83.
- Taylor, Charles, *Hegel* (Cambridge: Cambridge University Press, 1975).
- Testa, Italo, 'Criticism from within Nature. The Dialectic from First to Second Nature between McDowell and Adorno', *Philosophy and Social Criticism* 33.3 (2007), pp. 473–97.
- 'Hegel's Naturalism or Soul and Body in the Encyclopedia', in David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 19–35.
- Thiong'o, Ngũgĩ wa, *Decolonizing the Mind: The Politics of Language in African Literature* (Nairobi: James Currey Heinemann, 1986).
- Thompson, Michael J., 'Enlarging the Sphere of Recognition: A Hegelian Approach to Animal Rights', *Journal of Value Inquiry* 45 (2011), pp. 319–35.
- 'Trieb: tendance, instinct, pulsion', *Revue germanique internationale* 18 (2002) (special issue).
- Tunick, Mark, *Hegel's Political Philosophy: Interpreting the Practice of Legal Punishment* (Princeton: Princeton University Press, 1992).
- Vater, Michael G., 'F. W. J. Schelling: Presentation of My System of Philosophy (1801)', *The Philosophical Forum* 32.4 (2001), pp. 339–71.
- von der Luft, Eric, 'The Birth of Spirit for Hegel out of the Travesty of Medicine', in Peter G. Stillman (ed.), *Hegel's Philosophy of Spirit* (New York: SUNY Press, 1987), pp. 25–42.
- Wandschneider, Dieter, *Raum, Zeit, Relativität: Grundbestimmungen der Physik in der Perspektive der Hegelschen Naturphilosophie* (Frankfurt am Main: Klostermann, 1982).
- 'Räumliche Extension und das Problem der Dreidimensionalität in Hegels Theorie des Raumes', *Hegel-Studien* 10 (1975), pp. 255–73.
- Webb, Thomas R., 'The Problem of Empirical Knowledge in Hegel's Philosophy of Nature', *Hegel-Studien* 15 (1980), pp. 171–86.
- Weil, Eric, *Hegel and the State*, trans. Mark A. Cohen (Baltimore: Johns Hopkins University Press, 1998).
- Wenning, Mario, 'Awakening from Madness: The Relationship between Spirit and Nature in Light of Hegel's Account of Madness', in David S. Stern (ed.), *Essays on Hegel's Philosophy of Subjective Spirit* (New York: SUNY Press, 2013), pp. 108–32.
- Wenxi, Zhang, 'The Concept of Nature and Historicism in Marx', *Frontiers of Philosophy in China* 1.4 (2006), pp. 630–42.

- Westphal, Kenneth R., 'The Basic Context and Structure of Hegel's *Philosophy of Right*', in Frederick C. Beiser (ed.), *The Cambridge Companion to Hegel* (Cambridge: Cambridge University Press, 1993), pp. 234–69.
- 'Philosophizing about Nature: Hegel's Philosophical Project', in Frederick C. Beiser (ed.), *The Cambridge Companion to Hegel and Nineteenth-Century Philosophy* (New York: Cambridge University Press, 2008), pp. 281–308.
- Whitebook, Joel, 'First and Second Nature in Hegel and Psychoanalysis', *Constellations* 15.3 (2008), pp. 382–9.
- Williams, Robert R., *Hegel's Ethics of Recognition* (Los Angeles: University of California Press, 1997).
- 'Translator's Introduction', in G. W. F. Hegel, *Lectures on the Philosophy of Spirit*, trans. Robert R. Williams (New York: Oxford University Press, 2007), pp. 1–56.
- Winfield, Richard Dien, *Hegel and Mind: Rethinking Philosophical Psychology* (New York: Palgrave Macmillan, 2010).
- 'Space, Time and Matter: Conceiving Nature Without Foundations', in Stephen Houlgate (ed.), *Hegel and the Philosophy of Nature* (Albany, NY: SUNY Press, 1998), pp. 51–70.
- Wolff, Michael, *Das Körper-Seele-Problem: Kommentar zu Hegel, Enzyklopädie (1830)*, §389 (Frankfurt am Main: Klostermann, 1992).
- Wood, Allen W., *Hegel's Ethical Thought* (Cambridge: Cambridge University Press, 1990).
- Zarader, M., 'La dialectique du crime et du châtement chez Hegel et Dostoïevski', *Revue de Métaphysique et de Morale* 81.3 (1976), pp. 350–75.
- Zöllner, Günter, 'German Realism: The Self-limitation of Idealist Thinking in Fichte, Schelling, and Schopenhauer', in Karl Ameriks (ed.), *The Cambridge Companion to German Idealism* (New York: Cambridge University Press, 2000), pp. 200–18.
- Žižek, Slavoj, 'Discipline Between Two Freedoms: Madness and Habit in German Idealism', in *Mythology, Madness and Laughter* (New York: Continuum, 2009), pp. 95–121.
- 'Hegel and Shitting', in Slavoj Žižek, Clayton Crockett, and Creston Davis (eds), *Hegel and the Infinite: Religion, Politics and Dialectic* (New York: Columbia University Press, 2011), pp. 221–32.
- *The Indivisible Remainder: An Essay on Schelling and Related Matters* (New York: Verso, 1996).
- *The Ticklish Subject: The Absent Centre of Political Ontology* (New York: Verso, 2008).

Index

a priori

strong, 20–1
weak, 25
absolute, the, 6, 15, 247
actuality, 33, 45, 61, 70–1, 75, 79, 90,
94, 99, 113–14, 127–8, 130, 142,
149, 169, 179, 190, 196, 218, 221,
228–9, 233
Adorno, Theodore, 19, 21, 160, 196, 227
Dialectic of Enlightenment, 19
Alexander, Michelle, 223–4
alienation (*Entfremdung*), 213, 223–4, 234
Anaximander, 33
anthropology, 90–4
Aptheker, Bettina, 197
Aristotle, 38, 65, 100–2, 144, 201, 219,
232
autopoiesis, 28n11, 56, 66, 100, 108, 111,
152

Bildung, 146, 219, 234

body, the, 108–10, 140–54
Bohme, Jacob, 148
Burbidge, John, 46–7

Camus, Albert, 34–5
Canguilhem, Georges, 77, 146
and pathological norm, 77
capitalism, 213, 224
categories (of the understanding), 102,
109, 120, 123, 125, 128, 131
Césaire, Aimé, 226
Coates, Ta-Nehisi, 159
colonisation, 225–6

Comay, Rebecca, 152–3
consciousness, 90, 92, 94, 97–8, 102–3,
110–11, 113, 119, 122–8, 131–5,
140–2, 147–8, 173, 176, 178, 180,
189, 197, 199, 204, 225
‘double consciousness’, 199–200
contingency, 17–20, 25, 46–8
contract, 181
Coulter, Glen Sean, 226
crime, 162–3, 189–206
and infinite negative judgment, 208n29
Critical Journal of Philosophy, 3
critical race studies, 197

Davis, Angela Y., 202
de-actualisation, regressive de-actualisation,
163, 213, 223, 226, 234
death, 71–2, 78–82
‘derangement’ (*Verrücktheit*), 126–34
Di Giovanni, George, 48n3
dialectic, 160
nature-spirit dialectic, 152–4, 160,
241–55
digestion, 26, 67–9
discipline, 142–3, 146, 163
domination, 133, 153, 163, 198, 221–2
drive (*Trieb*), 65
death drive, 65, 71
life drive, 71
Du Bois, W. E. B., 199
education, 142–6, 183–4, 219
empirical sciences, and relation to
speculative philosophy, 21

- energeia*, 102
 Enlightenment, 91
 European colonial consciousness, 197,
 199, 204–5
 evil, 219–20

 Fanon, Frantz, 226
 feeling (*Gefühl*), 60–1, 64, 70–2, 91, 95,
 97, 102, 109–11, 114, 116
 self-feeling, 119–26
 Ferrini, Cinzia, 61n3
 Fichte, J. G., 34–5, 64–6, 78, 92, 97, 101,
 110, 122–3, 131, 161–2, 169, 171,
 174–8, 179, 217, 228, 233
 the check (*Anstoß*), 6, 66
Foundations of Natural Right, 162,
 175–6, 179–80
 subjectivity, self-positing of, 6, 92,
 122
Tathandlung, 110
 Flatt, J. F., 91
 Foucault, Michel, 143, 146, 221, 231
Discipline and Punish, 221
 Freud, Sigmund, 38, 65, 71, 75, 98, 100,
 120, 127–8, 132, 140

Geist (spirit or mind), 94–9
 genius, 112
 'gleaming leprosy in the sky', 73–5
 Goethe, Johann Wolfgang von, 61
 Goya, Francisco, 132
The Sleep of Reason Produces Monsters,
 132
 Grant, Iain Hamilton, 16

 habit (*Gewohnheit*), 79, 135, 140–54, 219,
 222, 233–4
 Heidegger, Martin, 40
ben kai pan, 81
 Heraclitus, 35
 Hobbes, 169, 172, 174, 217, 227, 233
 Honneth, Axel, 169, 183–4
 Houlgate, Stephen, 228–31

in utero dynamic, 111–16
 instinct (*Instinkt*), 66

 Johnston, Adrian, 38

 Kant, Immanuel, 38, 40, 65, 91–2, 101,
 110, 122–3, 144, 150, 161–2, 165,
 171, 174, 182, 201, 214, 218, 228
*Anthropology from a Pragmatic Point of
 View*, 91

The Critique of Judgment, 5–6, 24
Critique of Practical Reason, 34–5

 lack (*Mangel*), 64–5, 70
 law, 190, 194, 201–2
 natural law, 161–2, 169, 170, 172,
 176–7, 179–80
 life, 55–7
 animal life, 26, 57–8, 61, 64, 67–73,
 75, 78, 80
 organic life, 17, 26, 55–7
 Locke, John, 169, 172, 174, 180, 227,
 231, 233

 'madness', 122, 165; *see also* 'derangement'
 Malabou, Catherine, 145, 165
 Marcuse, Herbert, 159, 163, 175, 179–81,
 213, 220–2
 Marx, Karl, 15–16, 216–17
 matter (materiality), 43–5
 Meillassoux, Quentin, 48
 Memmi, Albert, 198
 Merleau-Ponty, Maurice, 109
 Michelini, Francesca, 28n11, 82n6, 83n14

 nature
 as externality (*Äußerlichkeit*), 16–19, 24,
 26
 as extrinsicity (*Außereinander*), 16–19,
 24
 as immediate, 16–18, 171–3, 176–83
 as impotent (*die Ohnmacht der Natur*),
 16–19, 33, 35, 38, 73–5, 78, 80, 150
 as non-whole, 26, 48
 as posited first, 144–5
 second nature, 89, 94, 140, 144–5, 146,
 149, 169, 201, 232, 234
 necessity, contingency of, 46–8
 Newton, Sir Isaac, 44
 Nietzsche, Friedrich, 120–1, 128
Genealogy of Morals, 121
 non-identity, 21–2, 235
 non-synchronicity, 152–3, 160, 235
 Novalis, 134
 Nuzzo, Angelica, 105n27, 180, 186n44

 personhood (*Persönlichkeit*), 169–71, 173,
 176–7, 182–3
 Pinel, Philippe, 141
 Pinkard, Terry, 121, 165
 Pippin, Robert, 121, 165
 Plato, 165
 possession (*Besitze*), 179
 postcolonial theory, 197

property (*Eigentum*), 177, 179
 psychopathology, 120, 126–35, 151–2, 233
 punishment, 163, 165, 212, 214, 219–20
 surplus repressive punishment, 163, 212–35, 220
 Ravaisson, Felix, 145
 regression, 103, 116, 119, 126–8, 132–3, 143, 149, 151–2, 163, 214, 225, 233
 Reid, Jeffrey, 17, 21, 28n10
 repression, 75
 right (*Recht*), 169–70, 177, 184
 abstract right, 170, 176, 178, 181, 183, 189, 199, 227
 Romanticism, 131, 134
 and nature, 20–1
 Rousseau, Jean-Jacques, 169–71, 174, 227
 Discourse on Inequality, 171
 Sartre, Jean-Paul, 150
 Schelling, F. W. J., 79, 92, 101–2, 119, 128, 148, 152, 169, 172, 174, 175
 Freiheitsschrift, 102
 and identity philosophy, 36, 152
 New Deduction of Natural Right, 173, 175
 and philosophy of nature, 6, 19–21, 24, 92
 System of Transcendental Idealism, 22
 sensibility (*Empfindung*), 60–1, 108–9, 172
 sex/sexual relation, 70–1
 sickness, 76–9
 ‘social pathology’, 178
 soul (*Seele*), 97–102
 actual soul, 140–54
 feeling soul, 97, 102, 109–11, 114, 116, 119, 122, 125, 127, 130–1, 134
 natural soul, 97, 99, 102
 world soul, 97–102
 space, 32–54

Spinoza, Baruch, 8, 39, 46, 111
 spirit (*Geist*)
 objective spirit, 160–1, 168, 178, 232
 subjective spirit, 168, 182
 spurious infinite (*Schlechte Unendlichkeit*), 33–7, 43, 45, 48, 55–61, 65, 67–9, 71, 81, 150
 Stone, Alison, 19–21, 24
 and strict correlationism, 20–2
 and strong *a priori*, 20–1
 subjectivity, 55–6, 58–60, 64, 66, 92–102, 109–10, 112, 115, 119–34, 140, 142, 145, 150–1, 153–4, 168, 172, 181, 215, 221, 226, 228–9, 231, 234
 substance, 24, 37, 39, 40, 46, 81, 97, 102–3, 141
 ethical (social) substance, 163, 168, 199–201, 213, 218–19, 224, 226
 ‘substance as subject’, 8, 97, 102–3, 111, 119, 121, 135, 140–1, 148–50
 teleology, 39, 65
 time, 39–41
 treatment, 140–54
 unconscious, the, 66, 71, 94–5, 100–1, 120, 124, 129, 134, 144
 as ‘indeterminate abyss’ (*Schacht*), 129–32
 understanding, the, 101, 109, 120, 123, 128, 131; *see also* categories (of the understanding)
 violence, 26, 72–3
 will
 particular will, 195–6, 204–5
 universal will, 195–6, 214
 work, 143–4, 147, 149
 ‘world historical individuals’, 201–2
 wrong (*Das Unrecht*), 176, 189–90
 Žižek, Slavoj, 119

